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PRRC emerging trends

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Religion on Campus: Part 2

Religious Strength Maintained on Campus

PRINCETON, N.J. — Colleges sometimes are viewed as godless places where students can expect to lose their beliefs, but a special survey commissioned by the Princeton Religion Research Center suggests that just the opposite often is true.

A majority of the undergraduate college students in the survey (55%) said that their religious beliefs are very important to them. Additionally, 30% said their beliefs are somewhat important. Only 11% asserted their beliefs are not important, and 5% stated they have no beliefs or could not state their importance. By comparison, among young people ages 18 to 24 in the general population, only 44% say their beliefs are very important, while 36% say they are fairly important and 19% that they are not very important.

Half of the students say that their religious commitment has not changed since they entered college. The remaining students are divided, with a slight edge going to those who report their commitment has become stronger, compared to those who say it has become weaker. One undergraduate in 10 (10%) says his commitment is now much stronger, and 17% report it is a little stronger. Among those whose commitment has diminished, 16% say it is a little weaker, and 6% that it is much weaker.

No difference in reports of the importance of religion is found between upperclassmen and lowerclassmen. There is a slightly greater tendency for upperclassmen to say their commitment to religion is weaker since entering college, but the difference is only marginally statistically significant.

The level of spiritual commitment and sense of importance of belief usually is much stronger among young women than among young men on campus. Two women in three (66%) say their religious beliefs are very important to them, compared to only 44% of the young men who give similar reports. The proportion of women who say their religious commitment is stronger is greater than that of those who say they have lost this commitment, by a margin of 32% to 20%. Young men are about evenly divided between those who say their commitment is stronger (23%) and those who say it has become weaker (25%).

Catholic students are more likely than Protestant youth to say their commitment to religion has weakened since entering college, and also are less apt to say their religious beliefs are very important to them. A slim majority of Catholics (52%) rate their religious beliefs as very important, while 40% say they are only fairly important, 8% not important. By comparison, 65% of the Protestant youth attending college say their religious beliefs are very important to them. The number of Protestant college students whose commitment has grown stronger outnumber those who have become weaker by 33% to 25%. Among Catholics, 26% report a weakened commitment to religion, compared to 21% who say it has become stronger.

Students earning straight A's are only somewhat more likely than others to say their religious beliefs are very important to them, but they are far more likely to report their spiritual commitment has not changed (59%) or has grown stronger (28%) since entering college than to say it has weakened (13%). At the opposite extreme, among those maintaining a C grade-point average, only 40% say their commitment is unchanged, while 35% report a strengthening and 25% a weakening.

Students from colleges located in the South are the most likely to say religion is very important to them (65%). Those from eastern colleges are least inclined to rate religion as being very important in their lives (23%) or to report growth in commitment to religion since entering college (23%).

The survey was conducted among a representative national sample of 545 undergraduate college students. Interviews were conducted in person on the campuses of 98 colleges and universities during the period of October 17-28, 1988. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 6 percentage points.

NEXT MONTH: Belief in God and in the divinity of Jesus Christ by college students are examined in this continuing series on their religious beliefs and practices.

Religious Commitment Since Entering College

The Question: Since you have been in college, has your religious commitment become much stronger, a little stronger, a little weaker, much weaker, or has there been no change?

	Stronger	No change	Weaker
	%	%	%
Total undergraduates	**27**	**50**	**23**
Gender			
Male	23	52	25
Female	32	48	20
Class			
Lowerclassmen	28	51	22
Upperclassmen	26	48	26
Grade point average			
A	28	59	13
B	25	51	24
C	35	40	25
Region			
East	23	53	24
Midwest	29	47	24
South	28	49	23
West	29	51	20
Religious affiliation			
Protestant	33	42	25
Catholic	21	53	26

Importance of Religious Beliefs

The Questions: How important to you are your religious beliefs: very important, fairly important, not too important, not at all important?

	Very important	Fairly important	Not important
	%	%	%
Total undergraduates	**55**	**30**	**11**
Gender			
Male	44	35	15
Female	66	24	6
Class			
Lowerclassmen	55	30	10
Upperclassmen	54	30	12
Grade point average			
A	58	19	14
B	54	31	11
C	55	33	8
Region			
East	42	37	14
Midwest	58	29	11
South	65	25	7
West	54	27	12
Religious Affiliation			
Protestant	65	27	7
Catholic	52	40	8

No opinion, no beliefs (5%, total) omitted.

Teens Approve of Mission Work As Substitute For National Service

The debate on youth and national service is gaining momentum in Washington. President Bush has been emphasizing voluntary efforts through his "Point of Light" Foundation and "YES" (Youth Engaged in Service). The Democratic majority in Congress has introduced at least half a dozen bills that call for providing material rewards to young people who enroll in national service. The legislative proposals that are now making progress through congressional committees include both expansion of existing programs such as the Peace Corps and VISTA, and the creation of ambitious pilot programs that would award young people up to $10,000 to $12,000 a year, plus living expenses, for giving military or non-military service to their country.

The George H. Gallup International Foundation conducted a special study among teen-agers to test their receptivity to the national service proposals. Recognizing that paid service would represent strong competition for voluntary efforts, including those by Church missions, the study included attitudes towards volunteerism and specifically, approval of substitution of mission work for government programs.

Upon first hearing about national service, a slight majority of teens say they would approve of plans that would require all young men (55%) or young women (50%) to give one year's service to the nation. If service were required, 53% of the young men say they would prefer the military, while 72% of the young women would like to do non-military service such as helping the elderly or working in hospitals. In general, 75% of the teens say they would prefer to do service in the U.S., while 22% would like instead to serve in a foreign country.

When teens are asked about their willingness to serve under a plan such as that sponsored by Sen. Sam Nunn and Rep. Dave McCurdy, that would award stipends of $10,000 a year for non-military service and $12,000 for military service, nine in 10 say they would be interested in serving under such a plan, including 54% who would be "very interested."

Approve Church Substitution

If mandatory national service should become a reality in the next decade, religious leaders may take comfort in the finding that seven teens in 10 (70%) say they would approve of substituting mission work for the church for national service, *provided the churches and not the government paid the young people.*

Teens often view national service as a potential means of obtaining funds for education (74%) or to gain work experience (65%), but a majority of 57% also recognize that national service would provide a very important opportunity for them to help others.

Young people often view service as a way of affording many of our youth a second chance in life. Nine teens in 10 would approve of service programs that would give youthful drug offenders the opportunity to straighten themselves out. Eight in 10 believe that high school dropouts should be given the opportunity to get their diplomas while performing service.

The findings are based on telephone interviews with a representative national cross section of 500 teen-agers, 13 through 17, conducted June 21 to July 9, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 6 percentage points.

Information about the study reported above and future studies about national service and related programs can be obtained from:

The George H. Gallup International Foundation
100 Palmer Square
Princeton, NJ 08542

Parents of Private School Students Set Different Priorities

"Preppies" attending exclusive ivy-clad New England boarding schools account for only a very small percentage of the nation's private school students. Instead, most private school students commute from home to schools that usually are run by a local religious-based group. About two-thirds of these students attend a Catholic institution. Overall, 6% of Americans have chosen to send their children to private schools, compared to 28% whose children attend the public schools.

While both public and private school parents tend to agree that education is important, they often disagree on the purposes and methods of education.

When public school parents are asked, for example, what they think are the reasons that people want their children to get an education, 70% cite financial reasons or economic gain. Only 55% of the private school parents give similar responses. Instead, 68% of the private school parents emphasize that school is a preparation for a better life; a view shared by only 47% of public school parents.

Both public and private school parents agree that substance abuse is the biggest problem facing the local schools. Secondarily, however, more public school parents are concerned about the lack of financial support for their schools (18%) and overcrowded conditions (11%). Private school parents share these concerns to a lesser extent, but are far more inclined to view lack of standards (23%), moral laxity (10%), and lack of respect for teachers and students (7%) as the major problems afflicting the local public schools.

Further differences in attitudes towards education are noted according to the educational reforms favored by the respective groups. Public school parents (77%) more than private school parents (69%) would like to see more after-school and summer programs for the children of working parents. Private school parents place greater emphasis upon such reforms as national achievement standards and goals (80%) and community service graduation requirements (69%).

Not surprisingly, public school parents are more likely than the private school parents to grade the local public schools as doing A or B work, by a margin of 57% to 35%. Private school parents most often regard the local schools as just average (36%) or deficient in quality (21%).

The results are based on 1,584 personal interviews with a national sample of 1,584 adults conducted by Gallup for Phi Delta Kappa, the national professional society of educators, in May–June, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 3 percentage points.

For information about obtaining copies of the full reports, please write to Gallup Poll/Phi Delta Kappa, P.O. Box 789, Bloomington, IN 47402-0789.

Public Mobilizing for Crusade Against Drugs

The newly formed George H. Gallup International Foundation released two very important studies in August on the attitudes of American adults and teens towards drugs and the drug crisis. The surveys showed that most Americans are fed up with drugs and want to take action. The clergy, however, receives only lukewarm recognition for its potential role as anti-drug speakers.

- The public now identifies drugs as the leading problem facing the nation (27% of the adults, 32% of the teens surveyed). Six teens in 10 (60%) now say that drug abuse is the biggest problem facing their generation.

- This concern is not just something people see on television or read in the newspapers, but often is based upon personal contact with the drug crisis. Half of the adults (49%) say drug use is at least fairly widespread in their neighborhoods, and 37% report they know of drug sellers near home. One teen in four (23%) has been given the opportunity to buy or use drugs in the past 30 days. Incredibly, 18% of all adults report they have at least some friends who are users, and 9% number drug sellers among their acquaintances. Among teens, 19% report they have friends who are sellers, and four teens in 10 report that drug selling and use at school is at least fairly widespread. In the work place, 26% of adults report drug use, and 15% selling.

- The public favors the full range of deterrents and preventive measures. Interdiction and stiffer penalties for both users and sellers most frequently are mentioned, but majorities of the public also favor greater education and more compassion for addicts through treatment and counseling.

- The good news is that many people, young and old, already are taking positive actions and bearing witness against drugs by discussing the dangers with others, urging someone to say "no" to drugs, changing their own attitudes or behavior, or urging a user to seek help or drug counseling. Half of the adults (48%) and three teens in four (75%) would be willing to volunteer time to programs for drug prevention, education, or treatment.

Clergy Rate "So-So" as Anti-Drug Speakers

Teens believe that former addicts giving their own stories, sports figures, and rock stars would be very effective in warning students of their own age about drugs. Physicians and policemen would be very effective, according to one teen in three, but only one in four holds similar views about the clergy or scientists. Least effective in the opinion of teens would be their teachers or members of Congress.

Ministers, priests, or rabbis would be very effective in the opinion of 24% of the teens, but only "somewhat effective" in the estimate of 41%. "Somewhat" on scales of this nature usually can be interpreted as dismissing a group or idea with faint praise. An additional 34% do not believe that members of the clergy would be at all effective as anti-drug speakers. Protestant teens are more likely than Catholics to view the potential role of the clergy very positively, by a margin of 30% to 18%.

A limited number of summaries of the results of the studies are available from the Foundation. Those who can afford it, are asked to consider a tax-deductible donation of $7.75 for the 28-page summary. Send requests or payments to:

The George H. Gallup International Foundation
100 Palmer Square
Princeton, NJ 08542

To Spend A Day With Jesus

On a nationwide telephone survey taken by the Gallup Poll in March 1989, a sample of 500 adults was read a list of eight prominent figures in history and asked to name those they would most like to spend a day with. Nearly two in three (63%) named Jesus Christ as the person they most would like to meet on that memorable day. An additional 7% named him as their second choice.

Three in four Protestants and Catholics (75%, each) name Jesus Christ as their first or second choice. Only half (37%) of those who do not state a Christian religious affiliation express a similar preference. Most interested in meeting Christ are blacks (95%), residents of the South (77%), and people who are 50 and older (76%).

Named with some frequency are Abraham Lincoln (33%) and George Washington (28%). Lincoln finds greatest favor among Protestants (38%), while Washington enjoys his greatest popularity among Catholics (34%).

In the secular world, Leonardo da Vinci (15%) edges out John Wayne (14%) by only an insignicant percentage point. Cleopatra continues to exert her charms over the centuries for one person in 10 (11%), but comparatively few people show any interest in engaging either Joan of Arc (7%) or Napoleon Bonaparte (5%) in conversation.

Person Would Most Like to Meet for a Day
(First and second choices, combined)

The Question: *If you could spend a day visiting with one of the following people, which one would you choose? And who would be your second choice?*

	Total	Protes-tant	Cath-olic	No Christian affiliation
Jesus Christ	70%	75%	75%	37%
Abraham Lincoln	33	38	25	24
George Washington	28	29	34	13
Leonardo da Vinci	15	12	18	17
John Wayne	14	14	10	17
Cleopatra	11	9	12	13
Joan of Arc	7	3	9	12
Napoleon	5	5	2	6

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $30.00. Inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Religion on Campus: Part 3

Most College Students Are Believers

PRINCETON, N.J. — The vast majority of college students express a belief in God or a universal spirit, with virtually no change in beliefs having occurred since 1975.

A total of 89% say they believe in God or a universal spirit, while 6% say no, and 5% say they are not sure. The percentage of believers closely matches that recorded for teen-agers (95%) and the general public (94%).

Three undergraduates in four (77%) believe that Jesus Christ either was God or the son of God. To 13% of the students, he is considered to have been just another religious leader like Mohammed or Buddha. Only 2% of the students doubt that Jesus ever lived, but 8% say they are uncertain about the facts of his existence or divinity. Among the general populace, 84% of the adults interviewed in a 1988 survey stated they believe in the divinity of Jesus Christ.

Young college women (93%) are more likely than young men (85%) to believe there is a God. They are even more likely to believe in the divinity of Jesus Christ, by a margin of 82% to 71%.

The greatest concentration of those who believe in the divinity of Jesus Christ is found on campuses in the Midwest and South, where 84% affirm that Jesus Christ was God or the son of God. Nearly all students in the South (96%) believe in God, and are joined by 91% of those who go to colleges in the midwest. Belief in God is lower in the eastern (84%) and western (82%) regions of the country. Two in three of the students from the East (67%) or West (68%) accept the divinity of Christ.

Most likely to dispute the divinity of Christ (37%) or to express doubts or denial of the existence of God (17%) are top students maintaining an A average. At the other extreme, students with a C average for their college work are among those most likely to believe in God (92%) and in Jesus' divinity (83%).

Little difference is noted between upperclassmen and lower classmen concerning belief in God, but upperclassmen (71%) are somewhat less likely than young students (79%) to believe in the divinity of Jesus Christ. Instead, 20% of the juniors and seniors think that he was just another religious leader.

Belief in God is highest among those college undergraduates who identify themselves as Protestants or Catholics (95%, each). Similarly, Catholic (91%) and Protestant (89%) students also are among the most likely to sustain a belief in the divinity of Jesus Christ.

This special survey was commissioned by the Princeton Religion Research Center and was conducted among a representative national sample of 545 undergraduate college students. Interviews were conducted in person on the campuses of 98 colleges and universities during the period of October 17-28, 1988. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus minus 6 percentage points.

Here are the national findings from the latest college survey, compared with findings in surveys in 1983 and 1975:

	Yes	No	Not sure
Latest	89%	6%	5%
1983	91	5	4
1975	89	7	4

Here are the results in detail:

Belief in God

The Question: *Do you believe in God or a universal spirit?*

	Yes	No	Not sure
Total undergraduates	89%	6%	5%
Gender			
Male	85	9	6
Female	93	2	5
Class			
Upperclassmen	88	5	7
Lowerclassmen	89	6	5
Grade-point average			
A	83	11	6
B	88	5	7
C	92	5	3
Region			
East	84	8	8
Midwest	91	4	5
South	96	3	1
West	82	8	10
Denomination			
Protestant	95	2	3
Catholic	95	2	3

Belief in the Divinity of Christ

The Question: *What do you believe about Jesus Christ: do you think Jesus Christ was God or the Son of God, another leader like Mohammed or Buddha, or do you think Jesus Christ never actually lived?*

	God or son of God	Another religious leader	Never lived
Total undergraduates	77%	13%	2%
Gender			
Male	71	16	2
Female	82	9	2
Class			
Upperclassmen	71	20	*
Lowerclassmen	79	9	3
Grade-point average			
A	63	21	2
B	76	12	2
C	83	8	3
Region			
East	67	18	4
Midwest	84	8	2
South	84	11	—
West	68	13	3
Denomination			
Protestant	89	5	*
Catholic	91	3	2

THE PEOPLE'S RELIGION
American Faith in the 90's

George Gallup, Jr.
and
Jim Castelli

The authors have brought together the unique resources of the surveys taken through The Gallup Organization and the Princeton Religion Research Center to fully explore the faith and religious beliefs of the American people.

Survey results suggest that the laity will increasingly shape religion in the 1990s. The authors comment on other emerging trends as we enter the final decade of the twentieth century.

Published by Macmillan Publishing Company. Books may be ordered by calling the following toll-free number: **1-800-323-7445.**

Voluntarism Runs Deep In U.S. Society

Americans are united in a commitment to help the poor and needy in their communities, across the country and around the world. A new Gallup Poll shows that almost all adults are involved in some kind of activity to help the less fortunate. President Bush's vision, expressed on Inauguration Day, of "a thousand points of light — of all the community organizations spread like stars throughout the nation doing good" appears to have taken shape through this broad base of activity. However, Gallup Poll trends show that the rate of voluntarism through such organizations is about the same now as it was before Bush took office. Nonetheless, four in ten Americans think the spirit of voluntarism in their communities is on the rise.

Almost every American adult (96%) helps the poor or needy in some way. The latest Gallup Poll of 1,230 people aged 18 and older finds:

- Seven in ten people contributed money to a charitable organization in the last 12 months and six in ten gave money to their church that was earmarked for charitable activities.

- Three quarters (74%) of the public donated food, clothing, or other property in the past 12 months to an organization that helps needy people.

- Four in ten (42%) adults did unpaid volunteer work during the past 12 months for a charitable organization. The average (median) volunteer spent six hours on unpaid work in the past month. The large majority of unpaid volunteers (70%) enjoy their work "a great deal."

- Over eight in ten (84%) adults contributed their time, money, or property *directly* to a person in need in the past year, without using a charitable organization as an intermediary. About half helped a needy relative, friend, or neighbor directly. Over a third helped a homeless person, "street person," or another needy individual directly.

- Over six in ten of the people interviewed during mid-November thought that they would make a donation of money or food to a charitable group as part of their observance of the Thanksgiving holiday.

Members of a church or synagogue tend to be much more involved in charitable activity, particularly through *organized* groups, than non-members. Almost half the church members did unpaid volunteer work in the past year, compared to only a third of non-members. Nine in ten (92%) members gave money to a charity, compared to only seven in ten (71%) non-members. Eight in ten (78%) members gave food, clothing, or other property to a charitable organization, compared to two-thirds (66%) of non-members. Church members are only slightly more likely than non-members to personally help a needy person (86% vs. 80%).

Non-whites give more personal assistance to needy people than whites give (93% vs. 83%). There is no racial difference in the rate of contributions to organized charities.

Women and people who have attended college give more time and goods to organized charities than others, but they are no more involved in direct assistance to the poor. For example, 45% of women did some unpaid volunteer work in the last year, compared to only 38% of men. Over half (54%) of those with some college education volunteered their time within the last 12 months, compared to only a third (32%) of those with less education.

People in households with annual incomes of $30,000 and over are more likely to contribute time and money to charity than are persons with lower incomes. The income threshold for contributions of food, clothing, and other goods is somewhat lower. For these kinds of contributions the rate of giving changes at the $20,000 annual household income level.

Young children, the elderly, the poor, and the homeless are the object of most charitable activity in the United States. Six in ten contributors benefit these groups of needy people, while about half benefit sick people, the handicapped, and teenagers or young adults. About four in ten make donations to benefit victims of crime, abuse, or disaster.

Most giving today is focused in local communities. Six in ten contributors report that most of the people who benefitted from their generosity were people in the local community. About one in seven directed most of their charitable activity to people in their area of the country. One in nine helped people all across the country, while one in eight focused their contributions on people living in other countries around the world.

In his Inaugural speech to the nation, George Bush urged Americans to become involved, to help others, to participate in "a new engagement in the lives of others." While the current Gallup Poll clearly demonstrates the generosity of Americans, and their commitment to help the needy in a variety of ways, voluntarism is no higher than it was before Bush's call to action. Gallup has tracked Americans' involvement in social service actitivites for more than ten years and finds current levels of voluntarism unchanged from two years ago. Forty-one percent of the public is now involved in a charitable or social service activity, compared to 39 percent in December 1987. Social service activity has been rising gradually since April 1977 when Gallup's first measurement of voluntarism recorded activity among 27 percent of Americans.

Despite this apparently level trend of volunteer activity, Americans think that the spirit of voluntarism is on the rise. Four in ten think the number of people in their community who volunteer time to help others has increased in the past two years. Only one in ten thinks volunteer activity has decreased, while four in ten perceive no change in two years.

Survey Methodology

This survey was conducted by telephone November 9 through 12, 1989 among a nationally representative sample of 1,230 adults, 18 and older. For results based on a sample of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects is plus or minus 3 percentage points. In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Teens Choose Good Family Life Over Materialism

In choosing their values, teens often reject materialism, and instead focus upon having a good family life, a good self-image, and sound physical health.

Nine teens in 10 believe it is very important to have a harmonious family life (89%) and to possess a good self-image or self-respect (88%). Especially likely to emphasize the importance of a good family life are Southern teens (96%), nonwhites (96%), those who attend church (92%), and residents of small towns and rural areas (92%).

Being in good physical health is considered important by 84% of teens from all walks of life.

Three teen-agers in four (74%) say it is very important to them to have a sense of accomplishment and lasting contribution. More parochially, however, only 54% think it is very important to work for the betterment of American society. Churchgoers are somewhat more likely than nonattenders to emphasize improving our society, by a margin of 57% to 51%.

Overall, an exciting, stimulating life is rated as very important by 63% of the teens. Such a life is more important to those not attending church (68%) than among those who do (59%).

Moral Code vs. Materialism

Slightly over half of the teens (53%) say it is very important in life to follow a strict moral code. This sense of importance more often is found among church attenders (61%) than among those who do not attend (42%). Protestant teens are more likely than Catholic youth to consider a strict moral code to be very important, by a margin of 57% to 49%.

Four teens in 10 (43%) think it is very important to have a nice home, car, and other belongings. Non-attenders (48%) are more likely than church-goers (39%) to consider material goals to be very important. Protestant teens (47%), perhaps as an aspect of the "Protestant ethic," more often than Catholic teens (38%) rate material goods as being very important in their lives.

The findings are from a Gallup Youth Survey study and are based on telephone interviews with a representative national cross section of 500 teen-agers, 13 to 17, conducted June 21 to July 9, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 6 percentage points.

Values Considered Very Important

	Total teens	Church attenders	Non-attenders
Having a good family life	89%	92%	86%
Having a good self-image or self-respect	88	88	86
Being in good physical health	84	84	84
Having a sense of accomplishment and lasting contribution	74	76	73
Having an exciting, stimulating life	63	59	68
Working for the betterment of American society	54	57	51
Following a strict moral code	53	61	42
Having a nice home, car, and other belongings	43	39	48

Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent surey findings for America's churches as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $30.00. Inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Religion on Campus: Fourth and Final Part

Religious Cults Attract Few Students

PRINCETON, N.J. — Religious cults, such as the Rev. Sun Myung Moon's Unification Church, are likely to make few converts on the nation's college campuses. None of the students interviewed by Gallup in the Fall of 1988 said there was a good chance that they might join such a group, and only 2% said there was "some" chance they might join one some day. While 7% rated their chances of joining as "very little," a resounding 91% of the students said there was absolutely no chance of their becoming part of a religious cult.

Nearly half of the undergraduates interviewed, however, say they have heard or read about the "New Age" movement. The term usually is used to describe an eclectic set of ethical beliefs and worship practices that some view as alternatives to Judaeo-Christian beliefs and other established religions of the world, and can embrace such disparate elements as scientology, druidism, and transcendental meditation.

Among those students who are aware of the New Age movement, 14% say they hold a favorable opinion of it. Disagreeing are 47%, while 39% of the aware group are undecided about the movement. On a base of all college undergraduates, 6% could be said to be both aware of the New Age movement, and to hold a favorable opinion of it.

Awareness of the New Age movement is highest among students attending colleges in the West (54%), but western students are the least likely to say they are impressed by the movement (8%). Awareness also is fairly high in the South (47%), but drops in the Midwest (42%) and East (36%).

Students with a 4.0 grade average are the most likely to have heard of the New Age movement (60%) and to hold a favorable opinion of it (18%). Among those with a "B" average, 44% claim awareness of the New Age movement, and 16% say they are favorably impressed. Only one student in three who has a "C" average is aware of the movement (32%)and far fewer (9%) are impressed by it.

Awareness of the New Age movement is equal for the sexes, but young women (17%) are nearly twice as likely as young men to view it favorably.

Protestant youth (49%) are somewhat more likely than Catholic students (40%) to have heard of the movement.

This is the final installment of a special survey commissioned by the Princeton Religion Research Center. The study was conducted among a representative national sample of 545 undergraduate college students. Interviews were conducted in person on the campuses of 98 colleges and universities during the period of October 17-28, 1988. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 6 percentage points.

The New Age Movement on Campus

	Heard of New Age	Have favorable* view of it
Total Undergraduates	44%	14%
Gender		
Male	43	10
Female	44	17
Class		
Upperclassmen	44	13
Lowerclassemen	43	14
Grade point average		
A	60	18
B	44	16
C	32	9
Region		
East	36	14
Midwest	42	15
South	47	16
West	54	8
Protestant	49	11
Catholic	40	12

*Based on those who claim awareness of the New Age movement

Many Oppose Ordination of Homosexuals

Nearly half (47%) of all adults in 1989 think homosexual relations between consenting adults should be legal, up from only one-third (33%) who felt that way in 1987. Seven in 10 (71%) also believe homosexuals should have equal job opportunities, but when people are probed about individual occupational categories, opposition to homosexual hiring often rises.

Majorities of the public believe it is all right to hire homosexuals as salespersons (79%), members of the armed forces (60%), and physicians (56%). Less than half of the public, however, approves of hiring them for the clergy (44%), as high school teachers (47%), or as elementary school teachers (42%).

Catholics Hold More Liberal Views

In general, Catholics show more tolerance of homosexuals than is true for Protestants. On the basic question of whether homosexual relations should be legal between consenting adults, nearly half of the Catholics (47%) approve, compared to 42% of the Protestants. Three Catholics in four endorse equal job opportunities for homosexuals (76%), and more specifically, half (50%) would approve of hiring them for the clergy. A majority of Catholics approve of hiring homosexuals for all other occupations tested on the survey. Despite their usually more liberal viewpoint on these matters, Catholics (41%) are more likely than Protestants (31%) to report that their opinion of homosexuals has changed for the worse because of the AIDS epidemic.

By contrast, fewer Protestants give blanket approval to equal job opportunities for homosexuals (68%) and just 39% would consent to the ordination of gay members of the clergy. Over half of the Protestants also oppose hiring elementary school teachers (55%) and about half would object to homosexual high school teachers (49%).

These most recent findings suggest that the backlash towards homosexuals that grew out of the AIDS epidemic may be subsiding. In 1989, just over one-third of the public (36%) opposes legalization of homosexual relationship, compared to opposition by over half of the voting-age public in 1987 (55%) when the AIDS scare may have been at its peak. Although support for equal opportunity hiring of homosexuals has grown for most occupations over the years, the public has been most conservative on the matter of hiring them for the clergy. For example, between 1977 and 1989, approval of hiring homosexuals as elementary school teachers grew from 27% to 42%, but during the same period, similar approval for hiring homosexuals for the clergy rose from 36% to only 44%.

The results are bsed on telephone interviews conducted by The Gallup Organization with a randomly selected national sample of 1,227 adults, age 18 and older. Interviews were conducted during the period of October 12-15, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 3 percentage points.

Facts on Religion College Students' Beliefs and Behavior

Believe in God	89%
Believe in the divinity of Jesus Christ	77
Member of a church or synagogue	67
Religious beliefs very important	55
Denominational preference:	
Protestant	49
Roman Cathoic	29
Jewish	4
Other	9
Attends religious services weekly	34
Religious commitment stronger since entering college	27
Religious commitment weaker since entering college	23
Read the Bible at least weekly	24
Describe self as born-again or evangelical Christian	23
Member of campus religious group	12
Favorably impressed by New Age movement	6
Professed agnostic or athiest	6
Some chance of joining religious cult group	2

Teens Say Clergy Are Underpaid

Members of the clergy who worry about teens who idolize rock stars and professional athletes can take some comfort in recent findings by the Gallup Youth Survey that the young people usually consider the superstars to be overpaid for what they do. And if the clergy believe they are under-rated by young people, they will find it even more reassuring to know that a slim majority (51%) consider ministers, priests, and rabbis to be underpaid. Only 9% of the country's teens say the clergy are overpaid, while 33% believe their compensation is about right.

Among teens who attend religious services regularly, 57% believe the clergy receive too little pay for their efforts. Among those not attending as often, only 43% would like to see church salaries raised. The non-attenders, however, do not argue that the clergy is paid too much (9%), but instead are more inclined than regular members to believe their compensation is just (36%).

Catholic teens (57%) are slightly more likely than Protestants (54%) to believe the clergy receive too little pay.

Majorities of teens also list their teachers (82%), factory workers (66%), and policemen (55%) as underpaid workers in our society. In addition to rock superstars (67%) and professional athletes (66%), a majority of teen-agers say U.S. Senators and Congressmen (52%) are overpaid. The teens usually consider business executives (55%), members of the armed forces (53%), and physicians (52%) receive about the right amount of pay for what they do.

The findings are based on telephone interviews with a representative national cross section of 500 teen-agers, 13 through 17, conducted from June 21 to July 9, 1989.

Opinion of Pay Levels

	Too much	About right	Not enough
	%	%	%
Rock superstars	67	28	4
Professional athletes	66	29	3
U.S. Senators and Congressmen	52	38	7
Physicians	36	52	11
Business executives	35	55	6
Clergy	9	33	51
Policemen	6	34	55
Armed forces members	3	53	38
Factory workers	3	28	66
Your teachers	3	15	82

No opinion (1 to 7 percent, nationally) omitted.

Multinational Poll Shows Young Adults In U.S. Place Greater Importance on Religion

On a recent multi-national survey, young adults in America rank first in the importance they attach to religion. Over nine in 10 young American adults, ages 18 to 24, believe religion should be important in life, including 47% who say it should be very important, and 46% who think it should be somewhat important. Only 7% of those surveyed in this country thought it should not be important.

Many young Brazilians also believe religion should be important (80%), but 20% disagree and say that it should not be very important or not at all important.

In Asia, young people from Singapore (74%) and Korea (68%) are the most likely to consider religion an important part of their lives. Only 38% of young adults in Japan share this view. In the first glimpse in many years at religious opinion in mainland China, 4% of young adults consider religion very important and 12% say it should be somewhat important in life. Rating it as unimportant were 58% of the Chinese respondents, while an unusual 20% said they held no opinion on the matter.

Religion is considered very important by 18% of Australia's young adults, and an additional 45% say it is somewhat important.

Less than half of the young adults in Europe say religion should be important in life. The young people in Sweden (45%) and France (45%) are the most likely to consider it an important aspect of life, but are joined in this opinion by only 39% of those from West Germany and 35% from the United Kingdom.

The survey was conducted by Gallup International in most countries. Approximately 1,000 interviews were conducted with young adults, 18-24, in each country. The study is part of an on-going survey entitled "The World Youth Survey" and is sponsored by the Youth Affairs Administration of the Prime Minister's Office in Japan.

Importance of Religion

The Question: *How important do you think religion should be in life — very important, somewhat important, not very important, not at all important?*

(Young adults, 18-24)

	Very important	Somewhat important	Not important
	%	%	%
Brazil	58	22	20
U. S.	47	46	7
Singapore	36	38	25
Korea	27	41	31
Australia	18	45	35
Sweden	11	34	51
West Germany	9	30	56
U.K.	8	27	61
France	8	37	52
Japan	6	32	52
China	4	12	58

THE PEOPLE'S RELIGION
American Faith in the 90's

George Gallup, Jr. and Jim Castelli

The authors have brought together the unique resources of the surveys taken through The Gallup Organization and the Princeton Religion Research Center to fully explore the faith and religious beliefs of the American people.

Survey results suggest that the laity will increasingly shape religion in the 1990s. The authors comment on other emerging trends as we enter the final decade of the twentieth century.

The People's Religion is a book that encompasses the attitudes and trends of many different religious backgrounds. In discovering what people believe, clergy and denominational leaders will find it an invaluable tool for enhancing their services. Other may use it as an indispensable research guide to zero in on a particular subject, with detailed index, table of contents, and charts, which make quick reference easy.

Published by Macmillan Publishing Company. Books may be ordered by calling the following toll-free number: **1-800-323-7445.**

Confidence in Organized Religion Far Lower in Britain than U.S.

Of the 11 institutions tested, *organized religion* rates lowest with the British public in terms of winning their confidence. Only 37% say they have a "great deal" or "some" confidence in organized religion, while half (50%) say "hardly any."

In sharp contrast, organized religion consistently ranks number one or two among Americans on the list of institutions tested, based on a comparable question. In a 1989 survey, organized religion is number two (behind the military) on a list of six institutions.

Here is the question asked in Great Britain (by the Gallup-affiliated Social Surveys, Ltd.) and the national results:

I am going to name some institutions in this country. As far as the people running these institutions are concerned, would you say you have a great deal of confidence, only some confidence, or hardly any confidence at all in them?

(British responses)

	Great deal	Some	Hardly any	Don't know
	%	%	%	%
Major companies	12	52	26	10
Organized religion	8	29	50	13
Civil service	8	52	31	9
Trade unions	9	34	50	7
Press	5	30	59	6
Medicine	62	32	3	3
Television	13	56	27	5
Legal system	18	50	24	8
Scientific community	20	50	14	16
Parliament	11	45	39	6
Military	25	48	19	9

Here is the U.S. question and national results, with the "great deal" and "quite a lot" categories combined:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

(Responses in U.S.)

Great deal or lot of confidence in each:	1981 %	1985 %	1986 %	1989 %
The military	50	61	63	63
The church or organized religion	64	66	57	52
U.S. Supreme Court	46	56	54	46
Public schools	42	48	49	43
Banks	46	51	49	42
Congress	29	39	41	32

Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent surey findings for America's churches, as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $35.00. Inquire: **Publications Department, P.O. Box 389, 100 Palmer Square, Princeton, New Jersey 08542 (Telephone 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Will The Importance Of Religion Change?

Survey research is a newborn babe when compared to an institution such as religion which is fundamental to human nature and can be dated back to the dawn of recorded history. This disparity can be an enormous handicap to the religion researcher who usually must be content to compare data from decade to decade or even year to year when comparisons by generations and centuries are needed.

Viewing only current data concerning a basic measurement such as the importance of religion to one's self could suggest there is a constant proportion of the American public who consider religion to be very important. Throughout the 1980s, approximately 55% of the adult population saw religion as very important in their lives, 30% said it was fairly important, 14% believed it was not very important, and 1% held no opinion. Over this 10-year span, opinion on the subject never varied by more than a statistically non-significant percentage point or two. Final measurements for the decade taken by The Gallup Organization in 1989 were an exact parallel of the findings for the entire 10-year period.

Three earlier surveys, however, could suggest that far from being a constant phenomenon, the sense of the importance of religion may be a matter that fluctuates widely through the ages. A survey taken by The Gallup Organization in 1978 showed a lower proportion of the population (52%) enthusiastic about religion, while by contrast earlier surveys showed very high levels of religious importance in 1965 (70%) and 1952 (75%). In the absence of survey data we can only speculate about how low the sense of importance of religion in America may have dropped when the sixties generation held full sway during the early 1970s, and how high it may have peaked had we been able to ask the question during the great religious revivals and "awakenings" that historians tell us swept the country in the Eighteenth and Nineteenth centuries.

Currently, those most likely to say religion plays an important part in their lives include women, those who are 50 or older, non-whites, Southerners and Protestants. In line with these characteristics, they also are usually less well educated and have lower-than-average incomes.

Majority Expect Revival of Religious Faith

New York, N.Y. — A majority of adults (54%) interviewed by The Harris Poll in December 1989 expect to see a revival of religious faith in their lifetime. Disagreeing are 38% of the adults interviewed on the survey, and 8 percent held no opinion.

By contrast in December 1976, only 38% of the U.S. adult population expected a religious revival would take place.

The 1989 survey was conducted by telephone between December 6th and 10th, among a national cross section of 1,251 adults.

Importance of Religion

	Very important	Fairly important	Not very important
1989	55%	30%	14%
1988	54	31	14
1987	53	32	14
1986	55	30	14
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

"No opinion" (1 to 2 percent, annually) omitted.

Balance of Power Shifting on Issue of Abortion

Abortion undoubtedly has been the leading secular issue confronting America's religious bodies in the 1980s. Both pro-choice and anti-abortion activists often hold deep religious convictions, and debate on the issue has been heated for most denominations.

While anti-abortion forces generally have been the most active element in the debates, demonstrations and legislative lobbying on the issue, the American public as a whole still opposes overturning the Roe v. Wade decision of the Supreme Court, by a margin of 61% to 33% who favor reversal of the decision. About one person in 20 (6%) is still undecided on the issue.

Anti-abortionists were initially encouraged by the Webster case that has cleared the way for states to pass legislation restricting abortion, but the early impact, as measured by the polls and this past November's election results, has been an awakening of the pro-choice forces. An October 1989 Gallup Poll still finds that right-to-life forces are the most active but results indicate that the balance may be shifting rapidly.

First, those favoring overturning Roe v. Wade are the most likely to report that their feelings on the issue are extremely strong or very strong compared to how they feel on other issues. The proportion among pro-life adherents who hold strong feelings has grown from 70% in 1979 to 74% in 1989. Only one person in four who opposed overturning Roe v. Wade held strong feelings on the matter (25%) in 1979, but by 1989 the proportion nearly doubled to 43%.

Secondly, it is easy to see why some politicians consider members of the right-to-life movement to be "single issue" voters, because 72% of those favoring overturning Roe v. Wade consider a candidate's position on the matter to be the singly most important issue. Among pro-choice forces, only 1% named the issue as being most important in 1979, but in 1989, 8% said the matter is the most important issue in choosing a candidate.

Thirdly, the number of right-to-life proponents who have written letters or contributed money to the cause rose from 20% in 1979 to 27% in 1989. At the same time, similar activities from pro-choice proponents showed a greater proportional increase from 7% in 1979 to 15% in 1989.

Catholics are somewhat more likely than Protestants to seek the overturning of Roe v. Wade, and to be actively engaged in the issue. Catholics, however, are hardly united on the issue even though their Church vigorously opposes abortion in its teachings. Four Catholics in 10 (39%) would like to see Roe v. Wade overturned, but 56% oppose overturning the Supreme Court's ruling, and 5% are undecided. By comparison, 34% of Protestants seek the repeal of Roe v. Wade, while 59% favor its retention.

Four in 10 Catholics and Protestants alike believe the abortion issue is an important issue in testing a candidate's suitability. Protestants (52%) are slightly more likely than Catholics (47%) to say they have strong feelings about the abortion issue. In terms of activity, however, more Catholics (20%) than Protestants (15%) have contributed letters, petition signatures or money to the cause.

The results are based on telephone interviews with a randomly selected national sample of 1,234 adults, 18 and older, conducted in the period of October 5-8, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

Pro-Life v. Pro-Choice Activists

	Favor overturn of Roe v. Wade		Oppose overturn of Roe v. Wade	
	1979	1989	1979	1989
Feelings about abortion issue are . . .				
Extremely strong	36%	41%	7%	17%
Very strong	34	33	18	26
Importance of candidate's position on abortion when deciding how to vote . . .				
Most important	12%	27%	1%	8%
Very important	44	38	17	26
Activism				
Written a letter	8%	8%	2%	4%
Given money	6	11	4	7
Letters and money	6	4	4	4

WORSHIP SERVICE ATTENDANCE IN PAST SEVEN DAYS

	Adults	Teens
1989	43%	57%
1988	42	51
1987	40	52
1986	40	54
1985	42	52
1984	40	52
1983	40	53
1982	41	50
1981	41	54
1980	41	50
1972	40	*
1967	43	
1962	46	
1958	49	
1954	46	
1950	39	
1940	37	
1939	41	

*Teen attendance figures unavailable for earlier years.

Young Adults Conspiculously Absent at Weekly Worship Services

Young adults often are conspiculously absent at worship services in the average week. The pews are more likely to be filled by the very young, their middle-aged parents, and their grandparents.

Teen-agers set a modern attendance record in 1989 when 57% participated in worship services during the average week at a church or synagogue. The previous high mark of attendance was 54% of the teens, reached in both 1986 and 1981.

Overall attendance in 1989 by adults, ages 18 and older, averaged 43% in a typical week. This represents only a one percentage-point increase over 1988, but it marks the first time since 1967 that this level of attendance has been achieved. The record high attendance figure for adults in America is 59%, accomplished in both 1959 and 1955.

Both the total adult and teen attendance figures, however, mask a drop in formal worship practices among older teens and young adults. Attendance is highest among young teens, ages 13 to 15, with 62 percent reporting they went to church or synagogue the previous week

Who Is Active?

	Protestants	Catholics
Roe v. Wade		
Favor overturning	33%	39%
Oppose	59	56
Feelings about abortion issue are . . .		
Extremely strong	24%	21%
Very strong	28	26
Activism . . .		
Written a letter	5%	5%
Given money	7	7
Letters and money	3	8

Editor's Query

There is an on-going debate by the **Emerging Trends** editorial staff on the appropriateness of including surveys on issues such as abortion and other secular issues in the publication. Our concern is whether readers want us to confine reporting to surveys on religious beliefs and practices, or if some secular issues with an important bearing on religious or denominational debates should also be included. Your comments and guidance on this issue are important to us, and should be sent to:

Robert Bezilla, Editor
Emerging Trends
Princeton Religion Research Center
100 Palmer Square
Princeton, NJ 08542

in 1989. Among those who are 16 to 17 years of age, attendance drops to 50 percent. Lowest attendance by any age group is found among young adults, ages 18 to 29, with only one in three (32%) going to religious services in 1989. Attendance then advances as people mature, with four in 10 (40%) of those who are 30 to 49, and over half (52%) of those who are 50 and older, reporting attendance in an average week.

These findings of course strongly suggest that worship service attendance for children and teens in many instances may be enforced rather than voluntary. Indeed, in the Princeton Religion Research Center's study, **The Unchurched American**, the leading reason given by young unchurched adults for not going to church is that "I started making my own decisions." Similarly, in a 1988 Gallup Organization study of **Teen-age Attitudes and Behavior Concerning Religion**, one teen in three reports attending church only because "my parents wanted me to go" (24%) of "my parents told me to go" (12%).

Geographically, attendance by teens is particularly high in the South where two teens in three (67%) went to worship services in 1989. Attendance also was fairly high in the Midwest (55%), but comparatively fewer teens attended religious services in the East (52%) or West (45%). Adult residents of the South (47%), East (43%), and Midwest (43%) also are more likely to be church goers than are those who live in the West (34%).

Adult women are more likely than men to have attended services in 1989, by a margin of 48% to 38%. A similar disparity in attendance is found among teens, with young women outnumbering young men at places of worship by 61% to 52%. Teen attendance also peaks among nonwhites (62%) and those who come from white-collar households (60%).

The adult church attendance figures are based on 3,251 interviews conducted by The Gallup Organization nationwide throughout 1989 and have a sampling variance of plus or minus 3 percentage points. The findings for teen-agers are based on telephone interviews with a representative national cross section of 1,003 teen-agers, 13 to 17, conducted by The Gallup Youth Survey throughout 1989, and have a sampling variance of plus or minus 4 percentage points.

"Lowest attendance by any age group is found among young adults, ages 18 to 29 . . ."

Religion Facts

Charitable Giving

	Total	Church members	Non-members
In past 12 months . . .			
Contributed food, clothing or other property	74%	78%	66%
Non-church monetary contributions	70	73	64
Church charity monetary contributions	60	77	24
Served as unpaid volunteer worker	42	46	32
Helped:			
Needy relative	54	57	47
Needy friend	53	54	51
Needy neighbor	49	53	42
Another needy person	38	40	33
Homeless, street person	36	37	33
Types who benefitted:			
Poor or homeless	63	64	59
Elderly	62	68	50
Young children	61	62	58
The sick	54	59	43
The Handicapped	50	54	43
Teens, young adults	49	51	45
Victims of crime, abuse or disaster	40	42	37
Areas that benefitted:			
Local community	59	59	60
Local region	15	15	14
Nation	11	10	12
World	12	13	10
Number of respondents	(1230)	(715)	(311)

Source: The Gallup Poll, October 1989

Teen-agers State Their Denominational Preferences

Protestants currently outnumber Catholics among the adult U.S. population by over two to one, with approximately 56% of adults on recent Gallup Polls stating a preference for one of the Protestant denominations and 25% saying they are Catholics.

The ranks of Roman Catholics, however, would appear to be growing faster among the young. In surveys taken by The Gallup Youth Survey in 1989, fewer teens than adults identify themselves as Protestants, while more say they are Catholics. Currently, slightly over half of the teens (52%) cite preference for one of the Protestant denominations, while one in three (32%) is a Catholic by preference.

Very few Catholic teens (18%) are found in the South where 72% of the young people claim allegiance to the Protestant faith. Protestants also outnumber Catholics in the Midwest, by a margin of 49% to 40%. In the East there is a slight plurality of Catholics (42%) over Protestants (40%), but in the West the edge goes to the Protestants, 36% to 33%.

Young Catholics most often are found in large cities (36%) and the suburbs (32%), but in small towns and rural areas are outnumbered by Protestants by two to one (60% to 27%).

In a bygone era Catholics were largely viewed as recent immigrants with trade, labor, or service occupations, but today there are more Catholic teens who come from white-collar households (35%) than are found in blue-collar families (30%). By contrast, the majority of Protestant teens now come from blue-collar family backgrounds (56%) rather than from white-collar households (48%).

The findings are based on telephone interviews with a representative national cross section of 1,003 teen-agers, 13 through 17, conducted throughout 1989. For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects is plus or minus three percentage points.

"The ranks of Roman Catholics . . . would appear to be growing faster among the young."

Religious Preference of Teens

	Protestant	Catholic
NATIONAL	52%	32%
Sex		
Male	48	33
Female	55	31
Age		
Ages 13 to 15	54	30
Ages 16 to 17	54	30
Race		
Whites	49	33
Non-whites	64	28
Family		
White-collar family background	48	35
Blue-collar family background	56	30
Region		
East	40	42
Midwest	49	40
South	72	18
West	36	33
Urbanization		
Central cities	49	36
Suburbs	49	32
Non-metropolitan areas	60	27

ANNOUNCING...THE GEORGE H. GALLUP INTERNATIONAL INSTITUTE'S

"America Speaks" Drug Survey

America Answers Your Questions About Our Nation's Drug Crisis and Drug Policy . . . in this 500-page report just published by The George H. Gallup International Institute, a nonprofit social research organization founded in 1988 to fulfill a dream of the late Dr. Gallup.

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The survey report includes findings which have never been published before on such important subjects as opinions of drug testing, drug treatment centers, drug deterrents, awareness of drug danger, exposure to drug substances, recent actions concerning drugs and drug policy, as well as many other vitally important drug-related topics. The initial survey was conducted among representative national population samples of 1,000 adults, ages 18 and older; 520 undergraduate college students; and 500 teen-agers, ages 13 to 17.

The cost per copy for the 500-page report is $250, and worth many times its price. Please make checks payable to The George H. Gallup International Institute. Mail to 100 Palmer Square, P.O. Box 140, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $35.00. Inquire: **Publications Department, P.O. Box 389, 100 Palmer Square, Princeton, New Jersey 08542 (Telephone 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PERIODICAL

Secular Humanists Have Little Power At The Polling Place

Although some religious leaders view "secular humanists" as a threat to our society, a 1988 Gallup Organization study conducted for the Times Mirror, shows that only 9% of the American electorate were classified as "seculars."

Unlike all other registered voters they are by far the least likely to say they have never doubted the existence of God (33%), to believe that even today miracles are performed by the power of God (10%), or to view prayer as an important part of their daily lives (10%).

These results were obtained through an extensive multi-variate study of the American electorate that was based upon interviews with 4,244 registered voters. Gallup grouped them according to the values that underlie their political attitudes; and went beyond party labels to identify the groups that make up the "real electorate."

Surprising to many may be the findings that the power of God, miracles and prayer are important influences for nine of the 10 groups in defining their political attitudes.

Further information concerning how these groups are defined and their characteristics can be obtained by calling the Times Mirror at (213) 237-3946.

Impact of Religion on Political Beliefs

Group/% of registered voters	I never doubt the existence of God	Even today miracles are performed by the power of God	Prayer is an important part of my daily life
Republicans			
Enterprisers/12% (pro-business, anti-government)	93%	86%	79%
Moralists/12% (pro-school prayer, anti-abortion)	94	88	88
Independents			
Upbeats/10% (young, optimistic, patriotic)	97	87	75
Disaffecteds/10% (pessimistic, alienated)	81	77	78
Followers/7% (young, politically apathetic)	90	90	81
Seculars/9% (non-religious, pro-tolerance)	33	10	10
Democrats			
'60s Democrats/10% (non-militant, pro-government)	95	90	83
New Dealers/14% (pro-government and unions)	99	93	90
Partisan Poor (militantly Democratic, pro-social spending)	96	96	92
Passive Poor/7% (pro-social spending, anti-communist)	99	95	92

Billy Graham Named to List of Most Admired Men for 32nd Time

Evangelist Billy Graham has been the most durable figure in 40 years of polling by The Gallup Organization, having been named 32 times by the nation's adults as one of the 10 men they admire the most. His presence on the top-10 lists has been so consistent over the last forty years, that when the polls are all tallied together, he stands at the head of the list of the men the American public has admired the most over the past four decades.

In the most recent poll, taken at the end of 1989, President George Bush placed first, Soviet Premier Mikhail Gorbachev was second, and former President Ronald Reagan was third in popularity. Pope John Paul II is fourth on the most-admired list and Billy Graham currently is fifth. Rounding out the top 10 are Poland's Lech Walesa, businessmen Donald Trump and Lee Iacocca, and the Reverend Jesse Jackson. Former President Jimmy Carter and entertainer Bill Cosby are tied for the tenth position.

The 1980s were led by Ronald Reagan, who places first for the decade when the polls for all 10 years are combined, but the remainder of the top of the list is dominated by religious figures. Pope John Paul II was second for the decade, Billy Graham was third, the Reverend Jesse Jackson fourth, and born-again former President Carter was fifth.

Billy Graham is the only non-president to be first for a decade, having won that honor in the turbulent 1970s that some historians have characterized as an era of "failed presidencies." Richard Nixon was only second in the aftermath of Watergate, Edward Kennedy was third, Henry Kissinger was fourth, while former presidents Carter and Ford tied for the fifth position. Pope John Paul II was in ninth place.

Dwight Eisenhower led the 1960's, Lyndon Johnson was second, and Billy Graham was third on the list of most admired men. Also appearing during that decade were humanitarian Albert Schweitzer in seventh place, and Pope Paul VI who tied for eighth-place honors with John Kennedy, who lived for too short a period during those years to have gained a higher position.

Eisenhower also led the 1950s, followed by Winston Churchill, Harry Truman, and Douglas McArthur. Albert Schweitzer was fifth during the decade, and Pope Pius XII was seventh. Bishop Fulton Sheen, who gained wide television audiences and could be said to be the first "TV evangelist," was tied with Herbert Hoover for eighth place. Billy Graham made his first appearance on the top-10 lists by placing tenth.

Most Admired Men — 1989

(Choices of adults)

1. George Bush
2. Mikhail Gorbachev
3. Ronald Reagan
4. Pope John Paul II
5. Billy Graham
6. Lech Walesa
7. Donald Trump
8. Lee Iacocca
9. Jesse Jackson
10. Jimmy Carter, Bill Cosby]tie

(Choices of teen-agers)

1. George Bush
2. Jesse Jackson
3. Ronald Reagan
4. Michael Jordan
5. Donald Trump
6. Mikhail Gorbachev
7. Bill Cosby
8. Eddie Murphy
9. Patrick Swayzee
10. Bon Jovi

When the poll results for the past 40 years are combined, Billy Graham is at the head of the list. Dwight Eisenhower is second, Winston Churchill is third, and Ronald Reagan is fourth. Pope John Paul II, whose reign has now spanned two decades, ranks fifth. Completing the list are Edward Kennedy, Richard Nixon, Harry Truman, Jimmy Carter, and Douglas McArthur.

Certainly Billy Graham's longevity on the list has contributed greatly to his first-place showing for the past 40 years, but in addition to being at the peak of his productive life during the survey period, he has had a consistently positive image when others such as Richard Nixon and Edward Kennedy, who have also figured prominently during the era, have suffered from incidents that have been damaging to their reputations. The Reverend Graham's record would be no match for the combined votes of the incumbent presidents over the 40-year span, but he would still outrank the combined standings of the reigning popes of the era.

"Billy Graham made his first appearance on the top-10 lists in the 1950's"

. . . But Teens Disagree

Despite the prominence of religious figures on the most-admired lists named by adults, America's teen-agers more often choose secular figures instead. Billy Graham, for example, has never appeared on the top-10 lists of men that have been compiled by The Gallup Youth Survey. Pope John Paul II, who previously was often ranked prominently on their lists, placed only tenth in 1988, and for the first time failed to make the top 10 in 1989.

The current teen list is headed by George Bush, who is followed by Jesse Jackson in second place, and by Ronald Reagan in third. The remainder of the list is decidedly secular in its composition, consisting of Chicago basketball player Michael Jordan, Donald Trump, Mikhail Gorbachev, Bill Cosby, Eddie Murphy, Patrick Swayzee, and rock star Bon Jovi.

Entertainers, however, make a poorer showing when the teen choices for the entire 1980s decade are combined. Ronald Reagan ranks first on the most admired list for the 1980s. Jesse Jackson is second and Pope John Paul II is third. In the middle positions for honors for the decade are Jimmy Carter in fourth place, George Bush in fifth, and Gerald Ford who is sixth. The only figures from the entertainment world who drew sufficiently sustained mention from the teens to make the list are Michael Jordan and Burt Reynolds who tied for seventh place. Mikhail Gorbachev ranks ninth on the teen 1980s list, and Edward Kennedy is tenth.

As we enter the 1990s, it remains to be seen if religious figures will rise to fill the current vacuum of religious role models from whom America's youth may wish to draw inspiration and emulate.

The lists were compiled by asking respondents to volunteer names of their first and second choices of men they most admire. Accordingly, people who receive extensive media exposure during the survey period tend to dominate the selections for any given year. The questions are asked as follows:

What man that you have heard or read about, living today in any part of the world, do you admire the most? And who is your second choice?

The findings for any given year reflect the combined first and second-place votes. The overall findings and findings for individual decades were derived by scoring and ranking the findings for each year; i.e., a first-place vote received 10 points, a second-place vote 9 points, third-place 8 points . . . tenth-place 1 point.

Results for adults are based upon surveys each year since 1950 conducted by The Gallup Poll in person or by telephone among nationwide samples of 1,000 to 1,500 adults, age 18 and older. For results based on this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 to 4 percentage points in either direction. The results for teen-agers are based upon telephone surveys each year since 1980 conducted by The Gallup Youth Survey among representative national cross sections of 500 or more young men and women, ages 13 through 17. The error attributable to sampling and other random effects could be 4 percentage points in either direction.

"As we enter the 1990s, it remains to be seen if religious figures will rise to fill the current vacuum of religious role models for America's youth . . ."

Most Admired Men

1980s

1. Ronald Reagan
2. Pope John-Paul II
3. Billy Graham
4. Jesse Jackson
5. Jimmy Carter
6. Edward Kennedy
7. Lee Iacocca
8. George Bush
9. Mikhail Gorbachev
10. Lech Walesa

1970s

1. Billy Graham
2. Richard Nixon
3. Edward Kennedy
4. Henry Kissinger
5. Jimmy Carter]tie
   Gerald Ford
7. Anwar Sadat
8. Ronald Reagan
9. Pope John-Paul II
10. George Wallace

1960s

1. Dwight Eisenhower
2. Lyndon Johnson
3. Billy Graham
4. Winston Churchill
5. Richard Nixon
6. Robert Kennedy
7. Albert Schweitzer
8. John Kennedy]tie
   Pope Paul VI
10. Harry Truman

1950s

1. Dwight Eisenhower
2. Winston Churchill
3. Harry Truman]tie
   Douglas MacArthur
5. Albert Schweizer
6. Adlai Stevenson
7. Pope Pius XII
8. Herbert Hoover]tie
   Fulton Sheen
10. Billy Graham

Many Believe, But Few Use Occult Mediums

New York — In a CBS Poll, two adults in three (64%) say they believe in psychic phenomena such as ESP or telepathy or other experiences that cannot be explained by normal means. Belief rises to three persons in four (78%) among those who are ages 18 to 44 and have attended college.

One person in four (25%) reports he has personally experienced such a phenomenon. Young college-educated women (35%) are the most likely to believe they have had contact with the paranormal world, compared to only 23% of their male counterparts.

Despite this high level of belief and claimed experience, only one person in 10 (10%) reports having ever consulted an astrologer, medium, tarot card reader, or a psychic. Only 1% of the adults interviewed say they consult an intermediary of the paranormal on a regular basis. For most people, use of occult intermediaries has been made only once or twice.

The poll was conducted among a nationwide random sample of 984 adults interviewed by telephone December 5-8, 1989. The error due to sampling could be plus or minus three percentage points for a sample of this size.

Believe in psychic phenomena	64%
Had psychic experience	25
Ever consulted medium	10
Consult regularly	1

From our readers . . .

Cults on campus

I was pleased to see that **Emerging Trends** [December 1989, 11:12] reported on a survey of college students' assessment of the likelihood of their joining a cult. This is a difficult topic to study through surveys and I applaud PRRC's work. I wish, however, that the lead lines of the article had not downplayed the danger to college students.

First, the essence of cultic conversions is deception, so few recruits would be expected to view themselves as likely to join — just as few people would consider themselves likely to be fooled by a con man.

Second, even if the actual frequency of joining were 2% (which may very well be the case), this relatively low figure is not something to celebrate. Nobody has claimed that cults involve a large minority of the population. But they can devastate many whom they affect, not to mention their families.

Third, the relatively high interest in New Age programs among the better students is cause for alarm. Although the New Age Movement is in essence a competing world view and not a cult, many adherents of this world view are susceptible to the enticements of New Age cults, of which there appear to be a growing number.

Michael D. Langone, Ph.D.
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Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent survey findings for America's churches, as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

Seven In 10 Claim Church Membership

A resurgence in the 1990s?

Seven adults in 10 (69%) claimed membership in a church or synagogue during 1989. This marks a very modest increase in membership for the 1980s decade in which membership was at an average of 68%. Membership during the decade peaked at 71% in 1985, but dropped to 65% in 1988. The 1988 membership figures are the all-time low since the question was first asked by Gallup in 1937. It is conceivable that the church scandals that year may have had an adverse impact upon membership, but if this is the case it is reassuring to note that membership quickly rebounded to previous levels for the period.

Prior to the late 1970s, membership was always reported by 70% or more of the U.S. adult population. It was an average 73% in the 1930s and peaked at an average of 74% during the 1940s, including a record high membership count of 76% in 1947. Average attendance dropped one percentage point during the 1950s and 60s era to 73 percent. During the 1970s, a greater fall in membership occurred when the average was reduced to 70%.

Decline of the West

Only a bare majority of adults (56%) in the western region of the country claim membership in a church or synagogue. By comparison, 72% who live in the remaining regions of the U.S. say they are members.

In line with attendance figures, membership increases according to age. Lowest membership is found among those who are 18 to 29 years of age (61%). Affiliation increases to two adults in three among those who are ages 30 to 49 (68%), and to three in four among those 50 and older (76%). The "baby boomers" who swelled the U.S. population's proportion of young adults during the 1970s and 1980s may have had an adverse impact on overall membership and attendance simply because of their age. As the life cycle continues and we enter the period that forecasters have called the "greying of America," church membership and attendance may be boosted as the ranks of the young grow thinner, while those who are middle-age and older become the dominant elements of the U.S. population.

Women outnumber men as members, by a margin of 69% to 64%. The affluent (74%) are more likely than those with below-average incomes (66%) to report formal affiliation with a church or synagogue. Non-whites (72%) are slightly more likely than whites (69%) to be members. No significant difference in membership status is noted according to educational background.

Measures of membership are determined by response to the question:

Do you happen to be a member of a church or synagogue?

Such reports are self-classifications, and may include some who are not currently on the rolls of their local church or synagogue. It should also be borne in mind that some churches consider people to be members at birth and such distinctions may not always be self-reported.

The audits from 1955 through 1989 were based on an average of several surveys each year. Prior to 1955 they were based on single annual surveys. The 1989 data are based on telephone interviews with a randomly selected national sample of 2,457 adults, 18 and older. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 3 percentage points.

CHURCH/SYNAGOGUE MEMBERSHIP

1989	69%
1988	65
1987	69
1986	69
1985	71
1984	68
1983	69
1982	67
1981	68
1980	69
1970s	70
1960s	73
1950s	73
1940s	74
1930s	73

CHURCH MEMBER PROFILE – 1989

	Members
Total	69%
Sex	
Male	64
Female	69
Age	
18-29	61
30-49	68
50+	76
Race	
White	69
Non-white	72
Education	
College	68
High school	70
Non-High school	69
Income	
$50,000+	74
$30,000-$49,999	70
$20,000-$29,999	68
Under $20,000	66
Region	
East	70
Midwest	72
South	74
West	56

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AMERICA'S YOUTH 1977-1988

The late Dr. George Gallup believed the proper study of youth was the key to understanding the future of our country and its institutions.

Thirteen years ago he created The Gallup Youth Survey to track important trends and shifts in teen-age beliefs, behavior and attitudes. The survey he founded now represents the oldest continuous measurement of teens' thinking.

The first 12 years of this valuable research have been compiled for the first time into a 312-page reference book. Values, religion, ethics, education, careers, heroes and role models, causes and issues, substance use and abuse, service, crime and violence are just some of the topics included in the 21-chapter volume.

This special report has proved to be a valuable resource for youth leaders, educators, youth ministers, social workers, and others whose work with young people requires an understanding of their attitudes and behavior.

Orders may be sent to The George H. Gallup International Institute, 100 Palmer Square, P.O. Box 140, Princeton, N.J. 08542. The price is $99, but for orders pre-paid by check, money order or credit card the cost is only $89, including postage and handling. Telephone: (609) 921-6200 or FAX (609) 924-0228.

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The Clergy Receives High Ethical Marks

The clergy in recent years has gotten some black eyes from the press as a result of the peccadilloes and moral offenses of some its more visible members, but despite the unfavorable publicity, a majority of the public continues to rate the honesty and standards of the profession highly.

In the most recent comparative rating of a wide range of professions taken by The Gallup Poll, 12% of the public said the clergy rated "very high" on honesty and ethical standards, and 43% gave a rating of "high." One person in three (35%) believes the clergy are only average in these respects, but less than one person in 10 holds the negative opinion that clergy standards are either low (6%) or very low (1%).

The clergy have always ranked first or second among the professions tested since their first rating was taken by The Gallup Poll in 1977. Currently, they are second to pharmacists and druggists (62%, favorable ratings) who took over first place in 1988. Previous to that time, highly positive ratings of the clergy steadily climbed from 61% in 1977 to 67% in 1985.

The clergy are in good company, as they are followed closely in the current rankings by physicians (52%), dentists (52%), college academicians (51%), and engineers (50%). By contrast, at the very bottom of the list of the 25 professions and occupations that were tested, are such people as stockbrokers (14%), insurance salesmen (13%), ad practitioners (12%), and car salesmen (6%).

Although the clergy have maintained their relative position in the overall standings, when the results are based on an absolute standard of comparison to the past, there is a strong suggestion that the televangelist scandals probably have been at least partially, if not wholly, responsible for a significant negative shift in opinion towards the profession. After peaking at 67% of highly favorable opinion in 1985, ratings of the field dropped to 60% by 1988, and yet another five percentage points to the current rating of 55% in 1990. Furthermore, between 1988 and 1990, the proportion rating the clergy "very high" for their honesty and professional standards, dropped 10 percent points, from 22% to just 12%.

The most recent results are based on telephone interviews by The Gallup Poll with a randomly selected national sample of 1,228 adults, 18 and older, conducted February 8 to 11, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

Percent Ranking Clergy Very High Or High

	%	Rank
1990	55	2nd
1988	60	2nd
1985	67	1st
1983	64	1st
1981	63	1st
1977	61	1st

High Ethics and Standards – 1989

Pharmacists	62%
Clergy	55
Physicians	52
Dentists	52
College teachers	51
Engineers	50
Police	49
Funeral directors	35
Bankers	32
TV reporters	32
Journalists	30
Business executives	25
Newspaper reporters	24
Senators	24
Lawyers	22
Local office holders	21
Building contractors	20
Congressmen	20
State office-holders	17
Real estate agents	16
Labor union leaders	15
Stockbrokers	14
Insurance salesmen	13
Ad practitioners	12
Car salesmen	6

Religious Revival Expected in Eastern Europe

Three Americans in four (74%) believe religion will play a more important role in people's lives in Eastern Europe as a result of the changes taking place there. Only 15% see religion as playing a lesser role, while the remaining 11% either say there will be no change or hold no opinion on the matter.

Americans also show great optimism that the peoples of Eastern Europe will soon enjoy greater political freedom than in the past (88%), and that their economic well-being will improve (61%).

With progress in religious, political and economic matters, however, it is believed there will also be an increase in social problems such as poverty, hunger and alcoholism, according to a plurality of the respondents. Predicting that progress will be achieved only at the price of increasing social tensions are 46% of Americans, while only 37% believe reform will relieve the problems, and 7% say matters will be unchanged.

Few people foresee a hard-line crackdown (21%) on the reforms that are sweeping the Eastern European countries, and two in three (68%) expect a continuation of the political reform movement.

Opinion is divided on whether or not the events in Eastern Europe and Soviet Union foretoken the end of communism in the world, with 46% believing the ideology will soon meet its demise, and 47% feeling that it will not. Only about one person in four (27%) believes that now is a good time to take advantage of the reform atmosphere by pressuring Premier Gorbachev to make concessions on human rights, regional conflicts, and other areas of differences between the U.S. and the Soviet Union.

They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.

Isaiah 2:4

Despite the almost revolutionary changes and sometimes violent disputes that are taking place in their country, a survey of residents of Moscow showed that their optimism about the prospects for worldwide peace in 1990 is the greatest for any of the peoples tested in a 36-country international survey. Two in three Muscovites believe that 1990 will be a more peaceful year (64%), and only 11% feel the world will be more troubled by international disputes, or will remain the same (16%). This is the third year in a row that Muscovites have ranked first among those expecting greater peace prospects for the coming year.

The only Eastern European country taking part in the survey was Hungary, and its people are far less optimistic about international peace this year, as 22% expect more peace, 31% predict more conflict, and 29% say worldwide tensions will remain the same.

The people of West Germany rank among the most optimistic in Western Europe in their predictions for world peace, but the citizens of neighboring France, perhaps uneasy about the prospect of German reunification, are among those most troubled about the coming year.

In the Holy Land which has seen so much conflict in recent years, the people of Israel on balance are more likely to expect peace in the world in 1990 (36%), than to see an increase in tensions (23%) or no change (20%).

Only a slight plurality of Americans believe 1990 will be more peaceful (37%), while others foresee a worsening of international tensions (26%), or no change (32%). This however, marks a considerable improvement over the previous year when just 30% expected a decrease in disputes in the world. Indeed, Americans could be said to be viewing the coming decade with greater optimism than in the previous 10 years when positive predictions for peace were found among an average of only 16% of the population.

The results for the United States are based upon a telephone survey of a nationwide sample of 1,235 adults, ages 18 and older, conducted in the period of December 7 to 10, 1989. In 95 out of 100 cases, results based on national samples of this size can be expected to vary by no more than 3 percentage points (plus or minus the figure obtained) from the results that would be obtained if every adult in the country were interviewed in the same way.

Changes in Eastern Europe

In Eastern Europe . . .	Total
People will enjoy greater political freedom	88%
Religion will play greater role	74
The reforms will continue	68
Economic well-being will improve	66
Social tensions will increase	46
Believe this is the beginning of the end of world communism	46

World Peace in 1990

	More peaceful	Remain same	More troubled
USSR (Moscow only)	64%	16%	11%
Hungary	22	29	31
West Germany	30	32	25
France	10	42	39
Israel	36	20	23
United States	37	32	26

Teens Nix School Uniforms

School uniforms, so often associated with church-related schools, have been making a comeback in a few communities, but not many teens across the country show any interest in them. Some school administrators have felt that uniforms would lessen peer pressures upon children to dress up in expensive designer clothes or don the latest "in" athletic shoes, or would decrease the embarrassment of underprivileged youngsters whose parents cannot afford good clothing for them.

Only one teen in three, however, feels a great deal (15%) or even some (18%) peer pressure to have expensive togs. Fewer teens (19%) see any need to have greater regulation of the way students dress for school. Instead, 20% say they are content with current dress codes, and a majority of 58% would argue for even less regulation.

As for school uniforms, the concept appeals to only about one student in eight, with 5% rating it an excellent idea, and 8% saying it would be a good practice. Even among Catholic teens, who probably are the most likely to have had current or past experience with school uniforms, only 15% give them a positive rating.

The findings are from a Gallup Youth Survey conducted by telephone in November 1989 among a nationwide sample of 500 teen-agers, 13 to 17 years of age.

Attitudes Towards School Dress

Peer pressure to wear expensive clothes

Great deal	15%
Some	18
Hardly any	27
None	39
Not sure	1

School regulation of how people dress

Want more	19%
No change needed	20
Want less	58
Not sure	3

School uniforms

Excellent idea	5%
Good	8
Fair	13
Poor	73
Not sure	1

Religious Experience of Young Canadians

Beliefs

Existence of God	84%
Divinity of Christ	81
Life after death	65
Astrology	49

Religious preference

Roman Catholic	45%
Protestant	32
Jewish	1

Attitudes and behavior

Highly value acceptance by God	29%
Religion will increase its influence in the future	18
Attend services weekly	17
Important to live out faith in everyday life	16
Highly value religion	14
God has great influence on respondent's life	12

Youth

Young Canadians Profess Beliefs, But See Little Impact on Daily Lives

Ottawa – Most Canadian youths say they believe in God and state a religious preference, but few say religion is very important in their lives.

Eight Canadians in 10, who are between the ages of 15 and 24, say they believe in God (84%) and in the divinity of Jesus Christ (81%). Two in three (65%) believe there is life after death. These levels of belief are about the same as are found in Gallup surveys among young people in the United States, with only minor differences that probably are accounted for by slight differences in how the questions are asked in each country.

Despite their religious beliefs, half of the Canadian youth (49%) also believe in astrology — again, about the same proportion as among young Americans who claim there are zodiacal influences upon their lives.

By stated religious preference, young Canadian Roman Catholics outnumber Protestants, by a margin of 45% to 32%. Only 1% say they are Jewish, 2% report they are adherents of some other religious group, and 20% claim they have no preference. The most recent Canadian Census data report 50% Catholic and 40% Protestant youth, but these data often are provided by adults in the household and generally under-report those who have no preference.

Less than one in five of the young Canadians (17%) reports attendance of weekly worship services on a weekly basis.

Three in 10 (29%) young Canadians say they highly value being accepted by God, but only 16% think it is important for them to live out their faith in everyday life. Similarly, only 14% say they highly value their religion, and 12% that God has great influence upon their lives. Given this stance, it is not too surprising then that only 18% believe religion will increase its influence in the future.

Donald Posterski and Reginald Bibby who conducted the study concluded from these findings that "values and ethical codes are no longer being transmitted through religious institutions for the majority of Canadian young people." They raise the questions, "How are values now being transmitted from one generation to the next? How can young people be enabled to establish convictions and ethics in today's complex society?"

The survey was conducted by The Canadian Gallup Poll between October 26 and December 22, 1987. A nationwide sample of 2,033 young people, ages 15 to 24, was interviewed in person. There is a 95% probability that a representative sample of this size permits accurate generalizations to be made of the Canadian population, within an error range of 3 percentage points either way. The study is entitled "Canada's Youth 'Ready For Today,'" and was directed by Posterski and Bibby for the Minister of State for Youth, Fitness and Amateur Sport.

"Values and ethical codes are no longer being transmitted through religious institutions . . ."

Mother Teresa One of Most Admired Women of the 1980s Decade

Mother Teresa of Calcutta was second only to Prime Minister Margaret Thatcher as the woman that America's adults most admired in 1989. She ranked sixth among those named by teen-agers in 1989 as the women they most admire.

She first appeared on the adults' list in 1979 when she was third. In 1980 she tied for first place with Rosalynn Carter. She was alone in first place in 1986.

When the adult votes for 1980s are combined, she ranks second for the decade. Among teen-agers she ranks third for the same period. Margaret Thatcher ranks first among adults, and Nancy Reagan in first among teen-agers for the 1980s.

As reported in last month's issue of **Emerging Trends**, many men who are known primarily for their religious works have appeared on the most-admired lists and have even dominated them at times, but Mother Teresa is the only women from the religious world to have been named by either adults or teens in recent years.

Indeed, the only other woman from the world of religion to have been named in the past was charitable worker Sister Kenny, who appeared on the lists in the period of 1948 to 1951. She was first in 1951.

The lists were compiled by asking respondents to volunteer names of their first and second choices of women they most admire, as follows:

What woman that you have heard or read about, living today in any part of the world, do you admire the most? And who is your second choice?

The findings for any given year reflect the combined first and second-place votes. The overall findings for the 1980s were compiled by scoring and ranking the findings for each year; i.e., a first-place vote received 10 points, a second-place vote 9 points, third-place 8 points . . . tenth-place 1 point.

Results for adults are based upon surveys each year conducted by The Gallup Poll in person or by telephone among nationwide samples of 1,000 to 1,500 adults, age 18 and older. For results based on this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 to 4 percentage points in either direction. The results for teen-agers are based upon telephone surveys conducted by The Gallup Youth Survey among representative national cross sections of 500 or more young men and women, ages 13 through 17. The error attributable to sampling and other random effects could be 4 percentage points in either direction.

Most Admired Women of the 1980s

Choices of adults

1. Margaret Thatcher
2. Mother Teresa
3. Nancy Reagan
4. Betty Ford
5. Corazon Aquino
6. Geraldine Ferraro
7. Barbara Walters
8. Jacqueline Onassis
9. Sandra Day O'Connor
10. Rosalynn Carter

Choices of teen-agers

1. Nancy Reagan
2. Margaret Thatcher
3. Mother Teresa
4. Geraldine Ferraro
5. Princes Diana
6. Sandra Day O'Connor
7. Oprah Winfrey
8. Whitney Houston
9. Jane Fonda
10. Madonna

Most Admired Women – 1989

Choices of adults

1. Margaret Thatcher
2. Mother Teresa
3. Barbara Bush
4. Nancy Reagan
5. Corazon Aquino
6. Oprah Winfrey
7. Betty Ford
8. Princess Diana
9. Sandra Day O'Connor
10. Jacqueline Onassis

Choices of teen-agers

1. Nancy Reagan
2. Barbara Bush
3. Oprah Winfrey
4. Margaret Thatcher
5. Paula Abdul
6. Mother Teresa
7. Debbie Gibson
8. Christie Brinkley
9. Janet Jackson
10. Whitney Houston

"The only other woman from the world of religion named in the past was Sister Kenny"

Advertisement

Religion in America 1990 — What's Ahead for the Decade as We Approach the Second Millennium?

RELIGION IN AMERICA 1990 reports trends in religious beliefs and practices, as well as religion's impact on American society. It is published by the Princeton Religion Research Center. What makes the current issue even more timely is the special introduction by George Gallup, Jr. In this commentary you will get a clear picture of the challenges and opportunities that organized religion will face in the crucial decade ahead.

How important will our faith be as we all age over the next ten years? One new indication is the examination of change of faith in the life cycle. As demographic factors shift over the next decade, so will the religious priorities and needs of all population groups. Especially emphasized in this edition are answers to what can we expect from the younger generation, today's teens and college-age people. Observing trends in these areas gives us a better understanding of where tomorrow's future leaders stand today.

As well as exploring the standard indicators such as Church membership and attendance, this index delves into the complex areas of values and felt needs. It provides a clear picture of how religion interacts with these important factors.

Don't miss this important edition of Religion in America. The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, 100 Palmer Square P.O. Box 389, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $35.00. Inquire: **Publications Department, P.O. Box 389, 100 Palmer Square, Princeton, New Jersey 08542 (Telephone 609/921-8112) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

Published by the Princeton Religion Research Center

Vol. 12, No. 4

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Using the '90 Census

The 1990 Census form that you and others completed this month will provide comprehensive statistical profiles of people at the national, regional, state, and local level for the next 10 years. With it, religious leaders can view national parameters of the county's population, while local pastors can analyze their congregations and potential members block by city block.

Beyond providing the government with information to reapportion congressional districts and marketers with detailed household characteristics such as the presence of indoor plumbing, the Census will offer quantitative insights to a host of other issues:

- Recent immigrants are the fastest growing component of the membership of many denominations. The Census makes no distinction between legal and illegal residents: it just counts people. Improved questioning will provide more detailed information on individual nationalities within the rapidly growing Hispanic population in the U.S. Precise data on other groups such as Asian refugees and exiles from the Soviet Union and Eastern Europe will be provided.

- Special efforts are being made this year to count the homeless and what the Census Bureau euphemistically terms "the precariously housed." In the wee hours of the morning on March 20, specially trained enumerators visited shelters, peered under bridges, and looked into dumpsters in an attempt to include this forgotten segment of society in the latest count. The Census Bureau realizes that even this effort will be inadequate, but for the first time those concerned about the plight of the homeless may have insights to the approximate true dimensions of the problem.

- Missionaries working with American Indians and Alaskan natives will be able to obtain detailed information on their social and housing characteristics by individual reservations and tribal designated areas and villages.

- Expanded questioning will provide better information on the children of broken families.

- More comprehensive information will be provided on the income of the elderly.

Most reports are slated for release in 1991 and 1992. By 1993, the Census Bureau plans to issue 40 special reports and analyses on social and housing conditions that will include many topics of interest to the religious community such as language characteristics of the population, the older population, institutionalized persons, characteristics of American Indians by tribe and language, the U.S. Asian and Pacific Islander population, the Black population, persons of Hispanic origin, the foreign born population, people living in poverty, and the disabled.

Reports usually can be found at most state and college libraries, and at many local libraries. For those wishing more detail, the larger libraries often provide facilities for using computerized or microfilm data.

Emerging Trends will provide information and special summaries from the perspective of religion on pertinent reports as they are released, and we will alert our readers about detailed materials that may be of special interest.

Religious Identification Very High in Romania

Bucharest — Very shortly after the overthrow of the Ceaucescu dictatorship in Romania, the French polling organization of Brulé Ville Associés conducted a survey during the period of January 11-13, 1990 among 817 adults in Bucharest for the magazine, *Paris-Match*.

The overwhelming majority of those interviewed felt confident about the future of democracy in Romania (96%) and that their country should develop a western-style market economy (92%).

More startling, however, perhaps is the finding that 86% of those interviewed reported they "feel an attachment to a religious group." Even among residents of Bucharest who are 25 years of age or younger, 84% said they felt at least some attraction to a religious group.

The proportion of Romanians expressing a religious identification in this way is only slightly lower than the average number of Americans (92%) who have expressed a religious preference in recent Gallup Polls.

The first in a three-part series

EPISCOPALIANS TODAY — THEIR BASIC BELIEFS

Only about two to three percent of the total U.S. population have responded in surveys in recent years that their religious preference is Episcopalian. Approximately only two persons in three who state their religious preference as "Episcopalian," actually are current members of an Episcopalian church. A survey of 1,002 adults who are current members was conducted in December 1988 by The Gallup Organization and released recently by The Episcopal Church Center.

Despite their comparatively small numbers, however, the Episcopal Church of course has held a position of great prominence in the United States to the extent that some consider it to epitomize the "Protestant Establishment." Others, noting its historical median position between the Roman Catholic and Protestant faiths, see it as a pivotal force in the drive towards ecumenicism. As a result, the beliefs, practices and movements of adherents of the Episcopal Church are of interest to many beyond their own membership, and will be reported in a special three-part series that begins in this issue of **Emerging Trends**, with a report on basic beliefs.

Most Episcopalians believe that God speaks to us through the Bible, the Church and prayerful reflection (94%); and that he created and sustains the universe (92%). Many also believe God gives us life after death (87%) and loves them even though they may not always obey him (84%).

Nine Episcopalians in 10 (90%) say they have a companionship with Jesus Christ. About three in four believe that through Jesus we find forgiveness of our sins (78%), and that he was both fully human and fully divine (77%). Additional questioning shows, however, that only slightly over half of the Episcopalians interviewed (57%) define "divine" as meaning that "he was in fact God living among people." One person in four (26%) believes instead that he was divine in the sense "that while he was only a person, he was uniquely called by God to reveal God's purpose in the world." An additional 9% say he was divine in the sense that he embodied the best that is in all people.

Belief in the Holy Spirit is particularly strong among Episcopalians, with 93% saying it works in their lives.

The three elements of the Trinity are of equal importance to 42% of the Episcopalians, but 27% say the Father is of paramount importance to them, 9% single out the Son, and 15% choose the Holy Spirit.

Four Episcopalian church members in 10 (41%) say they believe in the full authority of the Bible, and 36% say they are constant or frequent Bible readers. Only one Episcopalian in three uses the Bible to arrive at God's will on such contemporary issues as abortion, divorce, and human sexuality.

Although many Episcopalians appear to be highly orthodox in their faith, 63% say they strongly feel that their own religious beliefs could be stronger.

The report on these findings and others is entitled, **The Spiritual Health of the Episcopal Church**. Information about obtaining copies of the summary or the complete survey report can be obtained from: Episcopal Parish Services, Dept. 9040, Washington, DC, 20061-9040.

Basic Beliefs of Epis Church Members

Believe God . . .

Speaks to us through the Bible, the Church, and prayerful reflection

Created and sustains the universe . .

Gives us life after death . . . . . .

Loves me even though I may not always obey him . . . . . .

Jesus Christ . . .

I have a companionship with him . .

Through him we find forgiveness of our sins . . . . . .

Was fully human and was fully divine . . . . . .

Was divine in the sense that he was in fact God living among people . . . . . .

The Holy Spirit . . .

Works in my life . . . . . .

Most important figures of the Trinit

Father . . . . . .

Son . . . . . .

Holy Spirit . . . . . .

All equal . . . . . .

The Bible . . .

Believe in its full authority . . . . . .

Read it always or frequently . . . . .

Use it to arrive at God's will in such areas as abortion, divorce, and human sexuality . . . . . .

palian

	%
	94
	92
	87
	84
	90
	78
	77
	57
	93
	27
	9
	15
	42
	41
	36
	34

The Major Hope for the Future

Peace among nations is the major hope of Americans for the year 2000. Two in three (68%) believe there will be an increase in peace among countries, and the same number (68%) specifically expect that the Soviet Union and the West will be living in harmony.

Few people expect to see nuclear conflict between the super powers in the next decade (8%), but one person in three (33%) is concerned that some other country may start an atomic holocaust. More conventional wars in Central America involving the U.S. are expected by half of the population (50%), and half also believe an increase in terrorism will plague the world. Few people (28%) expect to see peace achieved in the Holy Lands between Israelis and Arabs by the year 2000.

Worship will not change

The way people worship is the one thing that very few people expect to see change, with only 17% predicting that worship practices will be very different by the year 2000.

In addition to the usual predictions recorded in surveys of this type about modernistic cars, robots, and cures for AIDS and cancer, the public foresees great changes in our society and in their own domestic situation.

By the year 2000, a majority of people (52%) hope for a decrease in racial and ethnic tensions. But that is about the only positive societal change that is predicted. Instead, majorities fear the next decade will witness increases in the crime rate (71%), poverty (67%), homelessness (62%), environmental pollution (62%), and rises in the rates of alcoholism and drug abuse (58%).

Mixed family anticipations

People have contradictory predictions about the impact of the future upon the domestic scene. Majorities expect the future will allow them more time for leisure and recreational activities (68%) and to spend with their families (58%), while they anticipate the time they will have to spend on their jobs (49%) and doing household chores (75%) will be less.

A substantial majority of Americans expect an increase in the number of working mothers (87%), and many believe it will be harder for parents to raise their children and to have jobs at the same time (64%). Indeed, seven people in 10 (69%) anticipate an increase in the number of parents who will choose not even to have children, and a majority expects to see an increase in the divorce rate (58%). Despite these dire predictions for others, three people in four (77%) still anticipate that both their own family life and the quality of life in general will be better by the year 2000.

Overall, most people give optimistic predictions about the next 10 years, and maintain positive outlooks towards their own future (82%), the future of their country (71%) and of the world (66%).

These results are based on telephone interviews by The Gallup Organization with a randomly selected national sample of 1,234 adults, 18 and older, conducted November 16-19, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

One Adult in Three Prays with Friends

People who are friends often call on each other when they need favors, but six in 10 also say they turn to each other very often (28%) or somewhat often (32%) with personal problems.

One adult in three also reports praying together with friends very often (14%) or somewhat often (20%). For 25% of adults, however, praying with friends is very seldom done, and 41% say they never pray together with their friends. Praying with friends most often is found among women (41%), those who are 50 or older (41%), and residents of the South (41%).

Loneliness

Feelings of loneliness, which strike over a third (36%) of all adults at least sometimes, strike divorced, separated, and widowed adults the hardest. Loneliness hits 10% of the population frequently, and affects others occasionally (26%).

Half of those people (50%) whose family has been disrupted or divided by divorce, separation, or loss of a spouse feel lonely at least sometimes. By comparison, only 26% of married adults experience loneliness with the same frequency. Young singles often have many friends, yet 42% still feel the negative effects of being alone. The problems of the unmarried are often compounded by their feelings that more friends are needed (41%) and that their relationships with existing friends should be closer (30%).

Unfortunately, people who suffer from loneliness usually show no more or less likelihood than others to attend support groups or prayer groups. Additional survey findings demonstrate that those who are lonely often have the greatest difficulty in making new friends. These combined findings could suggest that greater outreach is needed to bring lonely people together and into groups, as it may be difficult for them to initiate new associations.

Overall, membership in prayer or Bible study groups is reported by 22% of the adults. Those who do belong tend also to be those who report praying with their friends, with above-average frequency of membership in prayer and Bible study groups found among women, people who are 50 or older, and residents of the South.

One older adult in three (32%) reports that Church is a spot where friends frequently are met. Younger adults far more often cite school and the workplace as popular meeting places.

The results are based on telephone interviews by The Gallup Poll with a randomly-selected national sample of 1,226 adults, 18 and older, conducted January 18-21, 1990. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

Friendship and Loneliness

Satisfied with closeness of present relationships	84%
Have a best friend	77
Satisfied with number of friends	75
Call each other when favors are needed	74
Turn to each with personal problems	60
Pray together	34
Borrow money from each other	13
Find it very easy to make new friends	41
Don't spend enough time with friends	32
Argue with friends	13
Feel lonely at least sometimes	36
Belong to prayer or Bible study group	22
Belong to a support group	9
Work very hard to make new friends	6

From Our Readers

Editor's note: Our recent query concerning the inclusion of secular topics in Emerging Trends, as well as those that are exclusively religious, prompted a gratifyingly high number of thoughtful letters. The great majority argued that the secular world indeed should be illuminated through research from the perspective of religion. The following comments caught the spirit of the remarks of many of our correspondents.

I feel very strongly that religion — organized or otherwise — extends far beyond belief and practice. I also find it difficult to identify some issues as secular and others as sacred. To divorce code and cult from the rest of human endeavors in culture, politics, economics, education, etc., is to perpetuate a dualism that has already taken too deep a toll on our ability to integrate not only our lives but our efforts toward the common good and ultimate destiny of our planet. Reporting limited to belief and practice runs the risk of providing only a fragment of the total picture; we cannot afford this within the complex world in which we live.

It is the integration of these issues, in fact, that makes your surveys and their analysis valuable for me and for my work. I am not interested in a narrow or limited view of an issue as core as religion.

Rita Parks RSM
Director
Pastoral Development Office
Archdiocese of Omaha

Japanese and American Yuppies Have Different Values

Tokyo — The Japanese of course have achieved spectacular material growth in recent years, but many of their intellectual leaders are now concerned that too much emphasis in their country has been placed upon economics at the expense of more spiritual and humanistic values. As Naohiro Amaya, Director of the Dentsu Institute of Human Studies commented, "It is easy to make cars, but hard to create values." To gain insight on how Americans may have combined materialism with non-economic values, a special survey was conducted to contrast the views of the "middle generation" of men and women between the ages of 26 and 45 in Tokyo, Los Angeles and New York City — that is, among an age group often called "yuppies" or "baby boomers" in this country, and in three metropolitan areas usually viewed as having the most materialistic values not only in their respective countries, but in the world.

The survey showed many similarities between the Americans and Japanese, particularly in their daily living and work patterns, but it uncovered some startling differences in values.

Only 4% of the Tokyo residents named religious belief as a value that one needs to succeed in life. Four to five times as many young adults from New York (16%) and Los Angles (25%) said they see religion as an essential value.

"Gentleness" is a quality that two in three Tokyo residents (65%) would like to see their children acquire, compared to 23% of the American city dwellers. Instead, some New York (12%) and Los Angeles (14%) residents said they would like to see their children have a "religious mind." Only 5% of the Tokyo parents said they would want their children to have a religious mind set.

The desire to have their children possess spiritual strength is strongest among residents of Los Angeles (40%). In this respect, New Yorkers (28%) and Tokyoites (25%) are very similar.

Even more striking differences are noted in how the middle generation Americans and Japanese differ in their views of their roles in society. Half of the Tokyo residents (49%) want a society that will provide them with a comprehensive welfare system. Los Angeles and New York may often be thought of as cruel, impersonal metropolises, but two in three young and middle-age adults living in those cities (65%) say they want a society in which people support and help each other. Only 27% of the Americans would prefer a comprehensive welfare system instead.

The Japanese preference for a welfare system, instead of relying upon others, may be a reflection of their lack of confidence in a society in which six in 10 (61%) believe that "being honest does not pay off." Far fewer Americans, from either New York (27%) or Los Angeles (18%) shared this belief.

The samples consisted of 700 personal interviews in Tokyo, and 700 mail panel interviews, each, in New York City and Los Angeles. Mail panels usually are biased towards the more affluent and, by definition, literate segments of society. These also happen to be the people who usually are less interested in religion, making the differences noted above all the more striking. The survey was conducted in March 1989 and was reported in the January issue of *Human Studies*, a semiannual publication of the Dentsu Institute for Human Studies (Dentsu Ginza Building, 7-4-17 Ginza, Chuo-ku, Tokyo, Japan).

Contrasts in Japanese and American Values

	Tokyo	New York	Los Angeles
Name religious belief as a value needed to succeed in life	4%	16%	25%
Want their children to have:			
Spiritual strength	25	28	40
A religious mind	5	12	14
Gentleness	65	23	23
Want a society in which people support and help each other	27	66	64
Want a society with a comprehensive welfare system	49	13	11
Believe "being honest does not pay off"	61	27	18

Advertisement

Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent survey findings for America's churches, as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

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PRRC emerging trends

Published by the Princeton Religion Research Center

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Case history

Religion in American Life Launches 'Invite A Friend' Project

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Grass roots program based on survey research

PRINCETON — Religion in American Life (RIAL) recently launched a mammoth campaign, "Invite a Friend," through which it hopes to aid the nation's religious bodies at the local level to increase participation in worship, education and community service by 40 percent. The program was not just a case of creative brainstorming, but was the result of the systematic study of available survey data on the religious attitudes, behavior and impact of the American public.

RIAL is the umbrella organization through which religious groups of all major faiths and traditions work together to increase public awareness of religion. It is the organization that is largely responsible for the ubiquitous listings of local religious services at the nation's hotels, motels and other travel spots, but its major method of religious outreach has been through the sponsorship of public service advertising.

Recently RIAL completed a major re-evaluation of its mission and methods by asking itself four basic questions:

1. What is the current and potential role of religion in American life?
2. What needs in our society can religious participation fulfill?
3. How well is RIAL addressing those needs?
4. How can RIAL address them more effectively in the future?

The role of religion

Drawing upon surveys by Gallup and others, RIAL noted the serious religious commitment by the American public, as demonstrated by findings such as formal religious affiliation by three Americans in five, and weekly attendance at religious services of 110 million members of the public.

Beyond feelings of belonging, sense of purpose and inner peace, however, religion was assumed to play also an important role in the community. It was hypothesized that religious exposure not only inspired people to be better individuals in the conduct of their personal and familial lives, but also led people to be "their brother's keeper" through activities in social, civic and charitable spheres.

Meeting societal needs

It was further noted that Gallup research had found that people with religious affiliations usually are very active in these very activities — social, charitable and civic — through actions such as feeding the hungry, housing the homeless, caring for the sick, educating the young, providing child care and elder care. Indeed, the activity of the churched is three times more than that of those with no formal religious ties. In most communities members of churches and synagogues are the major providers of human services, outspending all corporations and foundations combined by a margin of two to one.

Research gathered from Gallup, the Lilly Endowment, the Independent Sector, and other groups showed that Americans who worship together generally are more likely to reject drugs, to demonstrate literacy, to be more productive in the workplace, and to show commitment to children and family life at levels well above the national average. Equally important, they contribute more than $19 billion annually to other-than-religious human services. This is more than twice the amount contributed by all corporations and foundations. In addition, the dollar value of volunteer time members give to community services is estimated to be more than $6.3 billion annually.

RIAL easily concluded that to meet the challenges that face us locally and nationally, more of these people who provide the organized neighborliness that arises from worship and service in the context of organized religion are needed.

(continued on page 2)

(continued from page 1)

Invite a Friend Case History

Preaching to the converted

In analyzing the past record of RIAL's national advertising campaigns on television, radio, in magazines and newspapers, and outdoor advertising, it was estimated that through TV alone 680 million "impressions" were being made annually.

When the RIAL trustees and staff, however, took a hard, objective look at the results of this activity, it became apparent that although the programs probably were effective in helping to sustain the commitment and good works of the churched members of society, the available evidence indicated there was only minimal impact at best upon the unchurched and uncommitted. In other words, "preaching to the already converted" was the primary impact of the program. To be sure, some individual denominations had been successful in recruiting new members and bringing old members back to the fold, but in national terms, the growth curve of overall membership, attendance and religious participation, if not declining, was flat. New directions were needed.

Invite a friend

In evaluating the above, the conclusions appeared to be clear:

1. Religion plays a role in most people's lives, but many of the unchurched currently do not have the means to channel their need for group worship or community service.
2. The current impact of church membership upon society is highly positive. Expansion of church membership should result in increased dividends to the well being of American society.
3. A program is needed to build upon current church membership to attract new members and to expand the role of the church's service to the community.

Nicholas B. VanDyck, President and CEO of RIAL, combined the quantitative results with informal case study interviews he had been conducting with church leaders, which showed in case after case that the most successful efforts at increasing attendance and membership came through the personal intervention of individuals. Specifically, 86% of people who became involved in the life of a religious organization probably had done so because a relative or friend asked them to do so. This indicated that the project's advertising should be aimed at current members to encourage them to "invite a friend" (or two, or more) to participate in worship and community service.

To assist congregations and to help them to better serve the needs of individuals and communities an introduction package — including an "Action Guide" outlining ways in which groups can enlist and train volunteers — is being distributed to members and clergy in denominations and dioceses that account for more than 56 million Americans who are potential volunteers. Versions of the introductory package, tailored to the particular needs and styles of each family of faith, are being distributed through denominational or diocesan publications.

Information concerning the "Invite a Friend" project is available by calling the toll-free number, 1-800-638-3463. Callers will be sent an Action Guide and referred to contact persons in participating denominations for outreach or evangelism materials appropriate to their family of faith.

"in case after case . . . the most successful efforts at increasing membership and attendance came through the personal intervention of individuals."

Ministers Rated Highly As Community Advice and Information Sources

Local ministers often are rated highly as important sources of information and advice in comparison to other professionals in their local communities. Physicians are at the top of the list by merit, having received 84% positive ratings from the populace. Seven persons in 10 rate pharmacists (71%) and ministers (70%) as important information and advice sources. Less frequently rated as important are lawyers (60%), bankers (55%), and librarians (40%).

Women more often than men nominated ministers as important sources, by a margin of 77% to 63%. Higher-than-average ratings also were given to ministers by residents of the South (78%) and by people over 50 years of age (74%). Correspondingly, they also received higher-than-average ratings from non-high school graduates (75%) and people with low incomes (75%). People living in the West (62%) were least inclined to rate their local ministers as important advice and information sources.

The ratings were obtained in answer to the following question:

In any community there are certain types of people you can go to for information or advice. I would like your opinion concerning the importance of having these people available as sources of advice, regardless of whether or not you personally use them for advice. As I name each type of person, please rate how important that person is on a scale of "1" to "5," if "1" means very important and "5" means not at all important.

The study was conducted by The Gallup Organization for the National Association of Chain Drug Stores. Telephone interviews were conducted among a nationwide sample of 1,012 adults, ages 18 and older, during the period of February 12-19, 1990.

People Considered Important Sources of Advice

(Percent rating each type as "important")

Doctors	84%
Pharmacists	71
Ministers	70
Lawyers	60
Bankers	55
Librarians	40

People Ranking Ministers Highly

National	70%
Gender	
Male	63
Female	77
Age	
18-30	69
31-49	69
50 and older	74
Education	
Non-high school graduate	75
High school graduate	70
Attended college	68
Income	
Under $25,000	75
$25,000-$39,999	67
$40,000 and over	68
Region	
East	67
Midwest	70
South	78
West	62

The second in a three-part series

Episcopalian Members Beliefs Often Are Highly Symbolic and Personal

Episcopalians appear to practice their religion symbolically and by example, but less often show such Protestant traits as Bible study, active evangelizing, or conversion experiences. Over nine Episcopalians in 10 (93%), for example, believe God calls them to be a minister to others at home, place of work, and community; but, comparatively fewer (37%) report vigorous activity in attempting to bring others to Christ through their actions, discussion, or prayer. About one member in four (27%) frequently invites others to attend church.

Religion is considered very important by 79% of Episcopalian church members, including 49% who say it is the most important aspect of their lives. While important to many, just 48% say they frequently discuss religion with their family or friends.

Eight Episcopalians in 10 (79%) say they always or frequently attend worship services, and seven in 10 believe in attending Holy Eucharist at least once a week (71%) and in praying daily at specific times such as before meals or before going to bed (70%). Over half (55%) strongly agree that they seek God's will through prayer. But only 18% say with equal conviction "that I do things I don't want to do because I believe it is the will of God."

Less than half of the members (45%) say they would characterize themselves as being greatly active in the church and in its activities. Only about one Episcopalian member in three frequently reads the Bible or other religious literature (36%), or takes part in a Bible study or prayer group or in special ministries (31%). Even so, four in 10 (41%) appear to place complete faith in the full authority of the Bible.

Members often report that they receive comfort and support from their religious beliefs (68%), and 63% avidly wish their religious beliefs were stronger. Fewer, however, show similar interest in strengthening their relationships with other Christians (42%), or say that they have ever had a religious experience that greatly changed the direction of their lives (42%).

One-fifth of Episcopalian members report that they tithe; that is, give 10% or more of their income to the church. An additional 31% give 5% to 9% of their income, while 35% estimate their annual church donations as under 5%.

These findings are based upon a study conducted for the Episcopal Church by The Gallup Organization, and entitled, *The Spiritual Health of the Episcopal Church*. Information about obtaining copies of the summary or complete survey report is available from Episcopal Parish Services, Dept. 9040, Washington, DC 20061-9040.

Basic Practices of Episcopalian Church Members

Believe God calls me to be a minister to others in my home, place of work, and community	93%
Strongly agree that I try to bring others to Christ, through the way I live or through discussion or prayer	37
Consider religion very important in own life	79
Receive comfort and support from my religious beliefs	68
Consider religious faith most important aspect in my life	49
Greatly active and involved in church and its activities	45
Have had a religious experience that greatly changed the direction of my life	42
Always or frequently...	
Attend worship services	79
Pray at specific times such as before meals or before going to bed	70
Read the Bible	36
Read other religious literature	36
Take part in prayer group, Bible study group, special ministry, etc.	31
Tithe (give 10% or more of income to the church)	20

Two Thought-Provoking Books for Summer Reading

Research on religion is the underlying force of two new thought-provoking books that readers may wish to consider taking with them on their summer vacations or assignments.

Awash in a Sea of Faith. Christianizing the American People. *Jon Butler*. Harvard University Press, Cambridge, 1990, $29.50. ISBN 0-674-05600-0. 360pp.

Jon Butler's book provides a "bottom up" view of church development by concentrating on measures of actual behavior of the rank and file of the churched and unchurched colonists and federalists in America. It is an important complement to the traditional histories and interpretations by such scholars as Miller, Wertenbaker, Parrington, and Baltzell, etc., whose writings focussed almost exclusively upon the colonial elite's theological preoccupations.

Contrary to previous images of puritan oligarchies in New England, peaceable Quaker kingdoms in Pennsylvania, tolerant Catholics in Maryland, and Episcopal establishments of the South, Butler paints a far different picture of a largely indifferent laity which showed little inclination to attend services, even on Easter, let alone ponder the finer points of theological disputation that so frequently embroiled their leaders in trans-Atlantic debates. Further, it was a laity which frequently dabbled in magic, astrology and the occult in 17th to 19th Century versions of "New Age" beliefs.

These findings are not "revisionism" in which Butler tries to rewrite history, but instead are the meticulous and imaginative scholarly use of existing documents to provide pictures of the practices of the rank and file who left no other record of their thoughts behind. He chronicles the lack of interest of later emigres in joining the elect community of saints in New England, the devastating impact of schisms in Quakerdom, the inability of Lord Baltimore to attract an affluent English Catholic gentry that saw no reason to move to the wilds of America, and a Virginia populated largely by males in their twenties — who no different from their counterparts in any other era — showed scant interest in church affairs.

Butler then demonstrates that the development of Christianity in America probably owed more to the organizational abilities and fervor of evangelizing Baptists, Methodists and Presbyterians than to "Awakenings," which he views largely as scholarly artifacts.

This is not a book to make people feel smug or comfortable. Butler shows no hesitancy to drag up embarrassing dealings by early American church leaders in the occult and mystical. He also discusses in detail the conduct and use of the church in the South in its "African spiritual holocaust" and the subsequent effort by Blacks to form their own Christian churches.

Fifty-one pages of notes detail the multitude of historical sources used by Butler to develop the information and interpretations, as well as providing an introduction to the writings of the current generation of cultural historians involved in the studies of religion.

The Catholic Myth. The Behavior and Beliefs of American Catholics. *Andrew M. Greeley*. Charles Scribener's Sons, New York, 1990, $21.95. ISBN 0-684-19184-9. 322pp.

Andrew Greeley presents the methods of the sociologist in this work to demonstrate conclusively that persistent images of American Catholics as low-income, blue-collar, recent emigres are patently false. Such an interpretation will hardly be surprising to readers of **Emerging Trends**, but many will find great interest instead in how he presents his findings and the implications he believes they have.

Greeley provides the reader with a rare behind-the-scenes look of how the social researcher uses survey data to test hypotheses, discover new relationships, and challenge the assumptions of conventional wisdom. He conveys the excitement of discovery and vindication of assumptions through multivariate statistical analysis, but also the chagrin of being challenged successfully by an undergraduate who offers fresh insight and solutions to a problem that baffled the more erudite.

He takes to task "pop" journalists and TV talkshow hosts, the Catholic hierarchy and the leadership of the Democratic Party for failing to recognize the demographic realities of American Catholics, with disastrous results as policies based upon these misplaced images lead to lost commitments, declining church revenues, and landslide victories for the G.O.P.

The book provides a thorough review of some of the most important surveys conducted among Catholics in the past 20 years, but Greeley also draws upon such diverse sources as examples from his own fictional writing and a content analysis of "Madonna's" rock video "Like a Prayer" in an attempt to link the findings of sociological research with the poetry and mystery of the Catholic faithful. From this analysis he derives what can only be assumed to be highly controversial views on such topics as the celibacy of the priesthood, sexuality and the Gospel, feminism and God, birth control and the Vatican, and the persistence of belief by American Catholics despite the distractions all too often imposed upon them by pope, bishop and parish priest.

—Robert Bezilla

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RELIGION IN AMERICA 1990

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Religion In America 1990 reports the trends in religious beliefs and practices over the past 50 years to provide a prologue to the challenges of the 1990's.

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Don't miss this important edition of **Religion in America**. The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, 100 Palmer Square, P.O. Box 389, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $35.00. Inquire: **Publications Department, P.O. Box 389, 100 Palmer Square, Princeton, New Jersey 08542 (Telephone 609/921-8112) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Record Number of Americans Committed to Christ

Three Americans in four (74%) say they have made a commitment to Jesus Christ. The proportion now saying they have made this commitment is a record high. A 1988 study on The Unchurched American showed that 66% had committed themselves to Jesus, and the same study a decade earlier in 1978 found just 60% who had said they had made a commitment.

It is important to bear in mind, in assessing these survey findings, that commitment relates to only one component — although a vital core component — of what it means to be a Christian. Furthermore, it should be noted that the findings are based on what people *say* about themselves, and do not necessarily indicate a deep and lived-out commitment.

Trend — Commitment to Jesus Christ

1990	74%
1988	66
1978	60

As might be expected, those now most likely to have made such a commitment are people who say they have been born again (95%). Commitment is higher among Protestants (82%) than among Catholics (72%).

Women are more likely than men to have made a commitment to Jesus Christ, by a margin of 79% to 67%. The level of stated commitment increases as people grow older. Two in three young adults (67%) say they have pledged themselves to Jesus Christ. The level of commitment rises to 74% of those who are 30 to 49 years of age, and to 78% among people who are 50 or older.

While 78% of the whites interviewed say they have a commitment, fewer, 58%, of blacks have made similar moves.

College graduates (68%) less often state a commitment to Jesus Christ than is true for those who did not graduate from college or who only attended high school (76%). Similarly, only two in three of the affluent say they have made a commitment to Jesus Christ.

Regionally, the level of commitment rises in the heartland of America, with 81% of residents of the Midwest and South reporting they have pledged themselves. Stated commitment is at a lower level in the East (63%) and West (66%).

Commitment was determined through the following question:

Would you say you have made a commitment to Jesus Christ, or not?

The results are based on telephone interviews by The Gallup Poll with a randomly-selected national sample of 1,236 adults, 18 and older, conducted June 15-17, 1990.

Profile: People Committed to Jesus Christ

NATIONAL	**74%**
Gender	
Male	67
Female	79
Education	
College graduates	66
Attended college	75
High school grads.	75
Non-high school grads.	78
Race	
White	74
Black	58
Age	
18-29	67
30-49	74
50 and older	78
Region	
East	63
Midwest	81
South	81
West	66
Income	
$50,000 & over	68
$30,000-$49,999	72
$20,000-$29,999	73
Under $20,000	76
Preference	
Protestant	82
Catholic	72
Born again	95

The third in a three-part series

Episcopalian Membership Endorses Activism in Many Fields

A majority of Episcopalians favor a wide range of actions to enable members of their church to achieve spiritual growth, congregational outreach, and social justice. Most, however, draw the line at such actions as changing the liturgy and psalms to be non-sexist in language, sanctioning relationships between members of the same sex, or allowing abortions without restrictions.

Over eight Episcopalian members in 10 (82%) would like to see actions taken that would make it easier for members of their local congregation to speak more easily of their spiritual journeys.

Similar proportions of the congregation would like to see more minorities worshipping with them at their local church (82%), and 79% would want their local congregation to seek newcomers in spite of the changes that might result from their joining the group.

Three members in four (77%) favor seeking unchurched persons for membership in their congregation, but comparatively fewer members believe there is a need to establish new congregations in their local area (55%).

Speaking from the grassroots, over six local members in 10 say they would like to see their church at the national level become more involved in improving the environment (66%), in matters of justice (64%), and in issues of war and peace (63%).

The apostolic succession is a cornerstone of Episcopalian faith, and so it may be highly significant that two members in three (66%) approve of ordaining women as bishops of their church. Opposed to their ordination are 26% of the faithful, and 8% are of no opinion on the matter.

Despite their support of ordaining women as bishops, a near-majority of active Episcopalians (49%) are opposed to the introduction of "inclusive;" that is, non-sexist language, in the psalms or liturgy of their church. The move towards this change currently is supported by only 27% of the membership, but 24% have yet to come to a decision on the matter.

Few members would like to see the Episcopal Church sanction relationships between members of the same sex (21%). Any such move is opposed by 64% of the membership, and 15% are undecided on the issue.

On the highly divisive subject of abortion, those who believe abortions should be legal under any circumstance outnumber those who say they should be illegal under all circumstances by the three-to-one ratio of 23% to 8%. A majority of 62% of the members, however, believe that abortions should be legal "only under certain" circumstances. Still undecided on the subject are 7%.

The findings are based upon a study conducted for the Episcopal Church by The Gallup Organization, and entitled, *The Spiritual Health of the Episcopal Church*. Information about obtaining copies of the summary or complete survey report is available from Episcopal Parish Services, Dept. 9040, Washington, DC 20061-9040.

ACTIVISM

Favor . . .

Helping all members of your congregation to speak more easily of their spiritual journeys	82%
Including more minorities in the membership of the local Episcopal churches	82
Helping your congregation seek newcomers in spite of the changes they might make	79
Seeking unchurched persons for membership in your congregation	77
Starting new congregations in your diocese	55

Would like to see national Episcopal Church more involved in . . .

Ecology	66%
Matters of justice	64
Issues of war and peace	63

Approve of . . .

Ordaining women as Bishops of the Episcopal Church	66%
Inclusive, non-sexist language in the psalms and the liturgy	27
The sanctioning by the Episcopal Church of relationships between members of the same sex	21

Belive abortions should be legal . . .

Under all circumstances	23%
Only under certain circumstances	62
Illegal in all circumstances	8
Not sure	7

Having a Deep Religious Faith Ranked Comparatively Low by Teens

Less than half of America's teens (43%) believe it is very important to have a deep religious faith. One in three (33%) says it is somewhat important, but 23% believe religious faith is not very important. In this respect, a deep religious faith ranks only eighth as being very important on a list of nine values tested in the Spring of 1990 by The Gallup Youth Survey.

By comparison, nine teens in 10 said it is very important to them to have personal peace and happiness (92%) and to be well educated (91%). Six in 10 of the teens or more, however, give high ratings to values associated with religion such as helping people in the community (66%) and working for peace (60%). Half of the teens (52%) think it is very important to get married some day and 45% would like to have children.

Just as many teens believe having lots of money (44%) is very important to them, as feel they should have a deep religious faith (43%). Only 16% think it is very important for them to seek fame.

Those who have the greatest sense of the importance of having a deep religious faith are 58% of teen-agers who exercised their beliefs by attending religious services during the week preceding the interview. Among those who did not attend that week, only half as many (29%) agreed that it is very important to have a deep religious faith. The sense of religion being very important also is stronger among Protestant youth (50%) than among Catholics (39%).

Young women (49%) are more likely than young men (38%) to say having a deep religious commitment is very important. Interestingly, the opinion of importance does not change as teens grow older.

Southern teens (58%) are the most numerous of those seeking a deep religious faith. Western teens, who usually do not score high on other measurements of religious opinion and behavior, show surprisingly high interest in developing a deep religious faith, with 46% saying it is very important to them. Less interested are teens living in the Midwest (38%) and East (28%).

Ratings of the importance of the values was obtained through the following question:

For each of the following please tell me if it is important, somewhat important, or not important to you.

The findings are based on telephone interviews by the Gallup Youth Survey with a representative national cross section of 500 teen-agers, 13 through 17, conducted between March 24 and April 4, 1990.

From Our Readers

Dear Editor:

In the March issue of **Emerging Trends** it is stated that "The only woman from the world of religion named in the past was Sister Kenney." This is incorrect. Elizabeth Kenny was an Australian nurse who developed and widely publicized a medical procedure for treating victims of polio. It is even questionable whether your characterization of her as a "charitable worker" aptly fits. Mother Teresa is thus the first and only religious leader to appear among the top ten mentioned on the most admired woman list.

Tom W. Smith
Director, General Social Survey
National Opinion Research Center

We stand corrected for confusing the title "Sister" that is used widely in England and in the Commonwealth for "nurse" with the designation in this country which is generally restricted to denoting women in holy orders. Her work in this country at least, however, was conducted through a charitable foundation in her name, and so we believe it is proper to designate her as having been a charitable worker.

Ratings of Importance

	Very important	Somewhat imporant	Not very important
Having personal peace and happiness	92%	7%	1%
Being well educated	91	7	2
Helping people in the community	66	31	3
Working for peace	60	34	6
Getting married	52	33	14
Having children	45	34	20
Having lots of money	44	37	19
Having a deep religious faith	43	33	23
Being famous	16	28	56

Church Attendance Unchanged As We Enter the 1990s

The first survey taken in 1990 on the subject shows that four Americans in 10 (40%) attend church or synagogue in a typical week. This is about the same as the attendance found in Gallup surveys in the 1980s which averaged 41% attendance and the 1970s when attendance also was an average of 40%. The high point of attendance occurred in the 1950s when 46% of the adult population said they attended church the previous week.

Catholics (50%) are more likely than Protestants (40%) to have attended the previous week, but the highest incidence of attendance is found among those believers who say they have been born again (56%).

Attendance is higher in the Midwest (46%) and South (43%) than in the East (40%), and in the West only 28% of the population say they attended religious services during the previous week.

Women are more likely than men to be found in the pews, by a margin of 44% to 34%. While 56% of adults who are 50 or older may attend during the week, attendance drops to 39% of those of middle age, and to just 30% among young adults, ages 18 to 29.

On any given Sunday, blacks (49%) are more likely than whites (39%) to be attending church.

Attendance is determined through the following question:

Did you, yourself, happen to attend church or synagogue in the last seven days?

The results are based on telephone interviews by The Gallup Poll with a randomly-selected national sample of 1,236 adults, 18 and older, conducted June 15-17, 1990.

Attended Church in Last Seven Days

	Yes	No
NATIONAL	**40%**	**60%**
Gender		
Male	34	66
Female	44	56
Education		
College graduates	42	58
Attended college	43	57
High school grads.	36	64
Non-high school grads.	42	58
Race		
White	39	61
Black	49	51
Age		
18-29	30	70
30-49	39	61
50 and older	46	54
Region		
East	40	60
Midwest	46	54
South	43	57
West	28	72
Income		
$50,000 & over	37	63
$30,000-$49,999	39	61
$20,000-$29,999	37	63
Under $20,000	39	61
Preference		
Protestant	40	60
Catholic	50	50
Born Again	56	44

Religion Still Answers Contemporary Problems

Religion still provides answers to today's problems according to a solid majority of nearly two adults in three (63%). An additional 19% are not certain about whether or not religion can address contemporary issues, but 18% of the people maintain that religion is largely old-fashioned and out of date.

Protestants are more impressed than Catholics with the contemporary relevancy of religion, by a margin of 71% to 59%. Born-again Christians have the most faith in religion, with 82% believing it can provide the answers to today's problems.

Women (71%) have more confidence in religion than men (55%), and belief in the ability of religion to answer today's problems often comes with age, as 68% of those who are 50 or older place their trust in religion, compared to 58% of those who are under 30 years of age.

Blacks (79%) are among those who show greatest faith in religion's ability to address contemporary issues, compared to 62% of whites who have similar confidence.

The well-educated (56%) and the affluent (51%) are the least likely to express confidence in religion.

Regionally speaking, greatest confidence in religion's viability is found in the South (74%) and the Midwest (64%). Easterners (57%) and residents of the West (55%) less often believe religion can help them to solve contemporary problems.

The question was asked as follows:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

The results are based upon telephone interviews by The Gallup Poll with a randomly-selected national sample of 1,236 adults, 18 and older, conducted June 15-17, 1990.

Can Religion Answer Today's Problems?

	Can answer	Out of date	Don't know
NATIONAL	**63%**	**18%**	**19%**
Gender			
Male	55	23	22
Female	71	13	16
Education			
College graduates	56	23	21
Attended college	64	19	17
High school grads.	67	17	16
Non-high school grads.	63	14	23
Race			
White	62	19	19
Black	79	8	13
Age			
18-29	58	27	15
30-49	63	19	18
50 and older	68	12	20
Region			
East	57	23	20
Midwest	64	17	19
South	74	11	15
West	55	23	22
Income			
$50,000 & over	51	26	23
$30,000-$49,999	61	21	18
$20,000-$29,999	68	16	16
Under $20,000	68	14	18
Preference			
Protestant	71	11	18
Catholic	59	25	16
Born Again	82	8	10

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Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent survey findings for America's churches, as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

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